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ANALYTICAL REVIEW,

OR

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HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN,

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,

WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*
“ *parcius* interponatur.” *BACON de historia literaria conscribenda.*

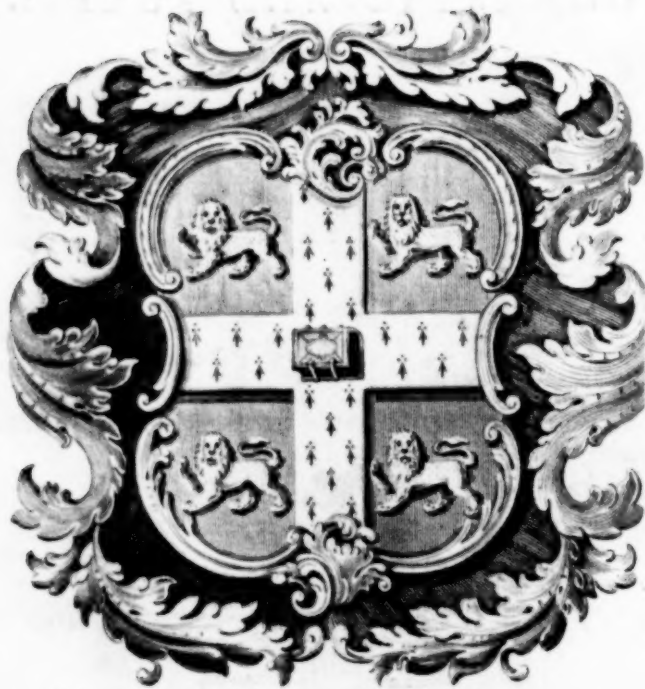
VOL. XXIV.

FROM JULY TO DECEMBER 1796, INCLUSIVE.

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M DCC XCVI.



Academiae Cantabrigiensis
Liber.

THE
ANALYTICAL REVIEW.

FOR JULY, 1796.

PAINTING. STATUARY, &c.

ART. I. *The Works of the late Professor Camper, on the Connexion between the Science of Anatomy and the Arts of Drawing, Painting, Statuary, &c. &c. in two Books. Containing a Treatise on the natural Difference of Features in Persons of different Countries and Periods of Life; and on Beauty, as exhibited in ancient Sculpture; with a new Method of sketching Heads, national Features, and Portraits of Individuals, with Accuracy, &c. &c. Illustrated with seventeen Plates, explanatory of the Professor's leading Principles. Translated from the Dutch, by T. Cogan, M.D. 4to. 200 pages. With a Head of the Author, and seventeen large Plates. Price 1l. 1s. boards. Dilly. 1794.*

OF the numerous elementary works on painting and sculpture, poured on the public by professors and theorists, from the epoch of Leonardo da Vinci, Albert Durer, and Lomazzo, to our days, none will be found to deserve the attentive perusal of students, formed artists, and dilettanti, more than the performance before us: instead of retailing arbitrary dogmas, systems founded on superficial and desultory observation, or erected on questionable authorities, the author of this work relies on rigid demonstration, and makes the object he considers explain its proportions and beauties from the functions it is to perform, and the end to which it is destined.

An english translation of Mr. Camper's celebrated Lectures has been long among the desiderata of the artist, and it was in expectation of it that we have hitherto deferred our analysis of his system: that want has at length been supplied by the present publication, and in a manner which leaves nothing to wish for. Dr. C., the translator, already known to the public as an useful, entertaining, and elegant original writer*, has done ample justice to his author, not only by the ease and perspicuity with which

* See Travels on the Rhine, &c.

he has communicated to us his notions and rules, but by the addition of a valuable preface, which, with a number of important observations on the connexion of the arts with science, combines a lucid epitome of the work.

In the introduction to *the first book*, the professor describes the peculiar advantages he enjoyed from the union of his anatomical knowledge with an early fondness for drawing, &c., he traces the progress of his own improvement to his increasing dissatisfaction at the imperfect manner in which national characters were delineated by some celebrated moderns; at the obvious inferiority of the flemish school, when compared with the antique and the schools of Italy: and he expresses a conviction, that he has discovered the causes of their errors, of the superiority of the ancients, and of the real property of what has hitherto been denominated *ideal beauty*. These considerations induced him to arrange his discoveries and observations in a treatise on 'the natural difference of features in persons of different countries and periods of life: and on beauty as exhibited in ancient sculpture.'

The first chapter of *part the first* points out characteristic distinctions in a *calmuck*, a *chinese*, a native of *Otabeite*: in this general division the calmuck is made to represent the race of the eastern part of Asia, from Siberia to New Zealand, together with the tribes of North America, whom the professor supposes to have originated from the asiatics; an european head is considered as a specimen of all Europe, Turkey, Persia, and a large part of Arabia; the head of an angolese negro is substituted for all Africa: these distinctions, though too general and concise to be very accurate, serve to illustrate his system: P. 20.

'There is no nation', says Mr. C. 'so distinguishable as the jews. Men, women, and children, from their births, bear the characteristic marks of their race. Mr. West, the distinguished painter, with whom I have frequently conversed upon the subject, confessing my inability to discover in what this national mark consists, places it chiefly in the crooked form of the nose. I acknowledge that this contributes much, and that it gives them a resemblance to the lascars, of whom I have seen numbers in London; and have even taken the model of a face in Paris-plaster. But there is still a somewhat unexplained. It is upon this account that the famous De Wit has so ill succeeded in the council-chamber at the Stadt-house of Amsterdam. He has exhibited in his paintings several men with beards, but they are not israelites.'

We cannot pretend to determine whether or not, with the professor's influence and eagerness of pursuit, and during his long practice, it proved impossible to procure the skull of an israelite for dissection. The characteristic given by the english artist is that of common and vulgar observation. A jew, of either sex, may be picked out of a number of people, let the nose be aquiline, flat, or turned up, and by a mark which seems to us independent of any osteologic difference from other nations; by a kind of greasy glitter on the epidermis, which remains after the most careful washing, and is not produced by perspiration.

Chapter II presents us with several striking instances of the effects of climate, food, customs, and manners, upon complexion, features, and general form.

Chapter III is the most important, develops the professor's leading sentiments, describes the facial line, it's importance, the manner of ascertaining it, and it's maximum and minimum within the proportions of nature. As it is impossible, without the assistance of figures, to make an intelligible extract from a tissue of references to lines and plates, we shall content ourselves with giving a summary of their result.

To ascertain the maximum and the minimum which discriminate the human form from that of the brute and the monster, the author places the skull or head within a square frame, divided at the upper part into ninety degrees: he then draws a straight line from the hollow of the ear to the under part of the nose, and another from the utmost projection of the frontal bone to the most prominent part of the upper jaw: the angles formed by these lines, where they intersect the degrees, discover to him not only the specific difference of any one animal from another, but the characteristics of races and nations in their removals from beauty, or approaches to it. Birds are described by the smallest angles, nearly horizontal ones, and the perpendicular increases as the animal approaches the human form. The heads of apes and outangs reach from forty-two to fifty degrees; the last bears some similarity to man. The negro and calmuck have seventy; the european rises to eighty; the ancient roman artists ascended to ninety-five, and the greeks idealized to a hundred. Beyond this line the portentous begins; 'the head becomes misshapen, and assumes the appearance of a hydrocephalus.' Deformity obtains, or beauty predominates, in proportion as the maxillæ project beyond, or recede within the perpendicular.

For the important remarks concerning differences in the facial line, physiological examination of the difference in the features viewed in front, and the diversities of features, &c., explained in the three remaining chapters, as figures and text go hand in hand, we must refer the reader to the work itself, and proceed to part the second.

This is divided into four chapters, in which the changes that take place from infancy to old age are accurately traced, and the causes of these varied appearances physiologically explained. The necessity of attending to these circumstances is indicated by adverting to the defects in the children of several artists, such as Albert Durer, De Wit, &c.

Part the third has three chapters, the first treats of beauty in general: the author maintains that there are various causes and kinds of beauty, or the beautiful, that cannot be reduced to one standard: but to whatever may be deemed beautiful in itself, independent of adventitious circumstances, or mere custom and fancy, some relation and proportion between the different parts of the subject seem absolutely necessary. The beauty observable in the works of the ancients is in part ascribed to their having corrected the defects which proceed from the laws of vision: this

is proved mathematically. Chapter II treats of the relative proportions observable in europeans, &c. compared with the antique. The third chapter proposes a general method to find out the proportions of the head, founded on an anatomical knowledge of the cranium: the use of this to portrait painters, is pointed out as the only means of ascertaining what constitutes the beauty and grace of a countenance. In the enumeration of it's parts, the author unaccountably coincides with those who think the form of the ear, from the minuteness and intricacy of it's parts, less contrived for elegance than use, and for that reason to have generally been hidden by the ancients. It might perhaps be said, without impropriety, that they, who miss elegance of shape in a well-formed ear, have no eye; but the fact is, that the ancients have shown the ear as nature shows it; inbosomed, but never hidden, amid the curls of youth, and boldly produced to supply their want on the temples of age.

Part the fourth treats of the best manner of sketching the outlines of a head, particularly in profile: the imperfection of the common method, either by the use of the oval, or of the greater and smaller triangle, is fully demonstrated; and in the third chapter a new method is proposed, viz. to form of two unequal circles, a *horizontal oval*, which is nearly the shape of the cranium independant of it's appendages; a line dropped from the centre of the larger circle to it's bottom defines the orifice and lowest verge of the ear: the facial line is marked in the direction required, and the rest of the head divided into four equal parts. The simplicity and superiority of this method is proved by four profiles of a child, a negro, an aged, and a full grown man.

Book the second contains the substance of three lectures on the manner of representing the different passions, and on the points of similarity between the human species, quadrupeds, birds, and fishes: with rules for drawing, founded on this similarity.

These are to be considered as fragments of lectures, in which the explanatory parts do not bear an adequate proportion to the introductory: what degree of merit they may possess consists more in their aim than in the execution.

The design of the first lecture is to convince the pupil of the great advantages, that might be derived from a more extensive knowledge of anatomy, than artists in general possess, in the delineation of the different emotions of the mind. The author strongly recommends not only the study of osteology in general, and of the cranium in particular; of the muscles of the face and their action, but also the study of *neurology*, or the actions of the different nerves upon these muscles in the various passions. This doctrine he illustrates by describing the external effects produced in several of the emotions, and points out the nerves, that, primarily influenced by the different states of the mind, act upon the muscular system, and produce the correspondent effects.

The object of the second lecture is to enforce upon those artists who have made *animals* their principal object of study, a more intimate acquaintance with the natural history of their subject.

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The necessity of this arises from the indisputable fact, that the author of nature has given to each animal a form correspondent with it's particular destination, the nature of it's food, and manner of procuring it, the horse, the cow, the dog, camel, and elephant, are introduced to illustrate this doctrine; and the inference for the artist is obvious.

The third lecture opens with an interesting criticism on the works of some celebrated artists in this department, and points out the errors committed by nearly all of them from the cause assigned. The professor then proceeds to canvass the rules laid down by *Van de Pas*, for the delineation of animals; and having demonstrated their imperfection, and proved their tendency to mislead, he proposes a method of his own, which he deems of universal application.

This method is founded on a principle analogous to that established for forming the profile of the human head. The professor maintains, that the conformation of the *thorax* and *abdomen* in the skeleton of all animals is so similar, that these parts demand the first and principal attention of the artist. He recommends therefore first to draw the outlines of these parts, and forming from them an oblong oval in an horizontal direction, to add the other parts, which he considers as appendages that vary according to the nature and destination of the animal. In this manner he shows with what facility a cow may be metamorphosed into a crane, a fish, &c. and a quadruped into a human figure.

Such are the rude outlines of the various limbs of a system that appears to have it's origin in nature and truth for it's base. Being founded on demonstration, with a continued reference to figure and line, it was impossible to expatiate on it in extracts, without adopting a similar method. The style is animated, and frequently as elegant and entertaining as the matter would permit. In his quotations and nomenclature, the professor is not always correct; and he is sometimes negligent of chronology. Thus, and on the authority of Pliny too! Calamis, who with Praxiteles flourished about the 104th olympiad, is called the 'successor' of Lysippus, who wrought in the 114th.—The author tells us of the 'astonishment he felt, when he first contemplated the penitence of Peter, painted in one of the cartoons;' and doubts whether any one 'can remain insensible to the anguish of Proserpine, when forced away by Pluto, as it is chiseled out in stone by Buonaroti.'—No cartoon of Raphael exhibits the penitence of Peter; and it would be little short of a sarcasm on the professor's taste, to suppose that he mistook the rape of Proserpine by the elder Bernini, in the Ludovisi palace, for a work of Michael Angelo.—But these are trifling oversights where so much preponderates in favour of a writer. We repeat, that no elementary work known to us has the smallest pretence to be put in competition with the lectures of Camper; and think it a duty to recommend their serious perusal to every student and dilettante, 'Noctu nã versandas manu, versandas diurnã.'

Each book is illustrated by a number of plates, copied in a manner equally masterly and correct, by the ingenious Mr. Kirk.

R. R.

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ART.

HISTORY. ANTIQUITIES. CHRONOLOGY.

ART. II. *The History of the Parishes of Whitesford, and Holywell.*
4to. 328 pages, and 24 plates. Price 1l. 1s. in boards. Whites.
1796.

MR. PENNANT'S inscription upon this volume is *Resurgam*: and his numerous readers, whom he has so elegantly instructed, and so pleasantly amused by his former writings, will be disposed, on his return to his literary labours, after having taken a formal leave of the public, [see our Rev. Vol. xvi, p. 15] to welcome him with affection, as an old friend and companion risen from the dead. It is wholly unnecessary to describe the peculiar style and character of Mr. P.'s writings, either for the information of our readers, or to add a fresh wreath to his well-earned reputation. We may, therefore, be allowed, without further preamble, to enrich our journal with a few extracts from this entertaining piece of topography.

The volume commences with a description of Eden Owain, or Downing, the author's birth place and family estate; where he was ushered into the world on the 14th of June, 1726, old style. Describing his grounds, Mr. P. mentions an oak, of which he gives an elegant plate, and relates the following particulars:

P. 5.—'Above this building is a spreading oak of great antiquity, size, and extent of branches: it has got the name of the Fairy Oak. In this very century a poor cottager, who lived near the spot, had a child who grew uncommonly peevish; the parents attributed this to the *fairies*, and imagined that it was a changeling. They took the child, put it in a cradle, and left it all night beneath the tree, in hopes that the *tylwydd tég*, or *fairy family*, or the *fairy folk*, would restore their own before morning. When morning came they found the child perfectly quiet, so went away with it, quite confirmed in their belief. Shakspeare and Spenser allude to this popular fiction. Spenser is particularly allusive to the above:

'And her base elfin breed there for thee left,
Such men do changelings call, so chang'd by fairies theft.'

A strong feature of ancient welch manners is drawn in Mr. P.'s account of the practice of *terming*.

P. 23.—'In those days the neighbors were much addicted to *terming*, i. e. brewing a barrel of ale at some favorite ale-house, and staying there till it was all drunk out. They never went to bed, even should the *term* last a week; they either slept in their chairs or on the floor, as it happened, then awoke and resumed their jollity. At length, when the barrel was exhausted, they reeled away, and the hero of this bacchanalian rout always carried the spiggot in triumph. Courting was very frequently the occasion of these *terms*; each gentleman brought his grey-hound, and often made matches, more for the glory of producing the best dog, than for the value of the bet.'

Mr. P. gives a curious list of presents made by friends and neighbours to the sheriff, Pyers Pennant, in 1612, consisting of sheep, pigs, geese, chickens, brawn, butter, eggs, sugar, cakes, sack, claret, money, &c. He adds,

P. 41.—‘ In these numerous lists of presents I was surprised at the omission of brandy; probably the fiery dram was not then in fashion in Wales: yet nurse, in *Romeo and Juliet*, calls for it again, under the name of *aqua vita* :

Some *aqua vita*, ho! my lord, my lady!

It appears to have been chiefly used in those days for medical purposes.

‘ In captain Wyndham’s voyage to Guinea there was brandy on board for the use of the sick sailors. It was said to have been invented by Raymundus Lullius, the famous alchemist, who died in the year 1315. Charles the Bad, king of Navarre, came to a most horrible end, says Mezeray, (i. 954.) who, to restore his strength, weakened by debauchery, was wrapped in sheets steeped in *eau de vie*. His valet by accident set fire to them: after the third day he died in the most dreadful tortures, and it is to be hoped thus expiated the crimes of his most execrable life. I am indebted for the origin of brandy to a most elaborate essay on it which I received from Mr. William Taylor, of Norwich, by favor of my friend Dr. Aikin.’

Of the change which time makes in our ideas and customs, the following anecdote may serve as an example :

P. 51.—‘ High above Lletty Gonest stands a summer-house, built by my grandfather, to which he often adjourned with his guests, to regale them with the delicious beer, brewed by the famous Jane. Many years after, when I became master of the estate, I also had my adjournment, but it was either to eat shrimps or to drink tea. An honest vicar of a distant parish, who had been a most intimate friend of my convivial grandfather, enquired whether I ever went to the summer-house; and was answered, “ Now and then, to drink tea.” Struck with horror at the degeneracy of the grandson, the good man with indignation exclaimed, “ Drink tea! his grandfather would have scorned it!”

Mostyn hall is minutely described; its apartments, coats of arms, pictures, library, manuscripts, bronzes, lamps, marbles, &c. Among the relics of antiquity is the golden *torques*; of which a particular account is given.

Next follows a description of Whiteford church, with its monuments and inscriptions. A beautiful view is given of Garreg, or the rock, the highest land in the parish, with the following account of the roman pharos, which still remains upon it.

P. 112.—‘ The romans took advantage of this elevated situation, and placed on its summit a pharos, to conduct the navigators to and from *Deva*, along the difficult channel of the *Seteia Portus*. The building is still remaining. It is tolerably entire; its form is circular: the inner diameter twelve feet and a half; the thickness of the walls four feet four inches. The doors, or entrances, are opposite to each other; over each is a square funnel, like a chimney, which opens on the outside, about half-way up the building. On each side is a window. About four feet from the ground are three circular holes, lined with mortar, as is frequent in roman buildings; and penetrate the whole wall, for purposes now unknown.

‘ Withinſide are the veſtiges of a ſtair-caſe, which led to the floors, of which there appear to have been two. Along ſuch part of the upper, which was conſpicuous from the channel, are eight ſmall ſquare openings, caſed with free-ſtone (the reſt of the building being of rude lime-ſtone, bedded in hard mortar) and each of theſe were ſeparated by wooden pannels, placed in deep grooves, the laſt ſtill in a perfect ſtate. In each of theſe partitions were placed the lights, which the romans thought neceſſary to keep diſtinct, or to prevent from running into one, leſt they ſhould be miſtaken by ſeamen for a ſtar. *Periculum in corvinatione ignium, ne ſidus exiſtimetur.*’

Having accurately noticed every object which may be ſuppoſed to engage the attention of the antiquarian, Mr. P. proceeds to give an account of the natural hiſtory and rural economy of his pariſh. Speaking of the mines, he ſays,

P. 132.—‘ I ſhall juſt mention two or three adventitious bodies diſcovered at vaſt depths in our mines. We have been often ſurpriſed with finding great rude logs of timber, at the depth of twenty-five or forty-five yards under ground. They are quite rough, and totally freed from any ſuſpicion of having been uſed in the mines, even had they not been met with in new or unworked ground, in blue clay, and amidſt tumblers. They are firm and ſtrong when firſt taken up, and of a black color, as if they had been burnt.’

The value of the potatoe plant to the poor will be ſeen in the following extract :

P. 160.—‘ Every cottage has its garden ; and if that is not large enough, any landlord or neighbor allots him a piece in one of his fields, for the purpoſe of a potatoe-garden, and this ſpot is prepared and manured by the landlord, and for which not more than 18d. per rood is demanded. The laſt comfort is not of long date, for I can remember the time in which it was almoſt unknown to the poorer people ; neither did the rich extend the culture beyond the garden. How ſingular does appear to us the following quotation from old Gerard, p. 928, who ſpeaks of it as “ being alſo a meate for pleaſure, equall in goodneſſe and wholeſomeſneſſe vnto the ſame, being either roſted in the embers, or boyled and eaten with oyle, vinegar, and pepper, or dreſſed any other way by the hand of ſome cunning in cookerie.”—At preſent our gardeners, and a few others of the pariſh, raiſe ſufficient to ſupply their neighbors, and to carry for ſale to the adjacent market. The ſtiff ſoil of the pariſh is unfavorable to the culture. If we want potatoes in any quantities, we muſt import them from the vale of Conwy, from Cheſhire, and Lancaſhire. In the preſent time of ſcarcity, (May 1795) the cultivation has been unuſually encreaſed in Whiteford pariſh. Before this ſeaſon, I never raiſed more than was neceſſary for the uſe of my family : this year I increaſed my potatoe-ground manyfold, even before I had read the ſpeech made by ſir John Sinclair. Thouſands have done the ſame in a ſimilar ſtate of ignorance, ſome from benevolence, ſome from view of gain, and others on the principle of ſelf-preſervation. I may predict alſo, from the former motives, that wheat will be in the next ſeaſon ſown four-fold. Admonitions

monitions surely are unnecessary. In the next year we may rejoice in plenty, even in superfluity, and have the happiness of seeing the poor man exult in our success.—But the *balcyon* days are arriving fast. Let us comfort ourselves with the fair prospect before us, and devoutly pray for the accomplishment of those hopes delivered to us in the following prophetic effusions :

Let us cut off those legal bars
Which crush the culture of our fertile isle !
Were they remov'd, unbounded wealth would flow,
Our wastes would then with varied produce smile,
And England soon a second Eden prove !

Mr. P., having devoted 172 pages to his native spot, now steps into the parish of Holywell, where he finds abundant materials, antiquarian and commercial, for the information and amusement of his readers. The description of that extensive and important commercial establishment, the Parys mine works, will probably be acceptable to many of our readers. The works carried on here, p. 204. 'are entirely confined to the manufacture of copper.

' In this department is a great forge for heating the cakes of copper, previously to their being beat into pans, or rolled into sheathings, &c. &c. The wheels and machinery are set in motion by the water from a large pool, parallel to the road, which is filled from the stream, and let out by another channel to effect its purposes.

' These may be called the great magazines for the supply of the royal navy with the various necessities in copper, such as sheathings, bolts, and nails. Some of the bolts are twenty feet long, and so hardened by rolling and battering, as to be capable of being driven almost to their heads, in the entrance forward, and run abaft of the ships where the beds of timber are the thickest; which work is facilitated by boring with an auger two-thirds of the length.

' Some of the nails are a foot in length, and from that size to that of a saddler's tack.

' Rudder bands and braces are here made of an enormous size; some, designed for the largest first-rates, weighed one ton fourteen hundred.

' The number of men employed in these works is ninety-three. This is intended when they are in full employ: the same must be understood of all the rest.

' The head of water to this mill is about twenty-one feet and a half, and the superficial surface of the pool about 112,028 feet.

' The trade of these works is not confined to the royal navy. The merchant ships are from hence supplied with considerable quantities of sheathing, bolts, and nails, as are many of the ships in the service of the East-India company.

' From hence braziers are furnished with copper vessels of all kinds, and the materials for all the copper branches of their business.

' The works on this river are supplied with their copper from the Parys mine and Mona mine companies; the ore of which is smelted chiefly at Ravenhead, and Stanley, in Lancashire.

' The

* The cornish ores are smelted at Swansea, Neath, Bristol, and in Cornwall.

* The duke of Devonshire's ores, at Whiston, in Derbyshire.

* The number of vessels immediately employed by the copper-companies on this river, to convey the several manufactures, or the materials to and from Liverpool, and the other places connected with them, amount to between thirty and forty, from thirty to fifty tons burden.

* Mr. Williams has, besides the works on the Holywell stream, two near Marlow, in Buckinghamshire, upon as large a scale as those in Greenfield. There are also in this kingdom others belonging to different proprietors, at Congleton and Macclesfield, in Cheshire, at Swansea, and Bristol, and in Cornwall, and a number in the vicinity of London.

Besides the copper and brass works, there are upon this river large cotton works, and some other manufactories, which are distinctly described.

St. Wenefrede's well, so famous in the annals of superstition, of course engages a considerable portion of our antiquarian's attention. The legend of the saint is given at large, with the history of the miraculous virtues of the well. The tale, in these more enlightened times, instead of exciting religious awe, scarcely affords amusement; and Mr. P. might have spared himself the trouble of seriously remarking, that with protestants, and temperate catholics, it carries with it self-confutation. Curious and useful particulars are given respecting the state of population, the price of provision, &c. in Holywell. The history of Holywell commences and concludes with excursions into the neighbourhood. An appendix is added, containing Vaughan's account of the five royal tribes of Cambria, and a genealogy of the fifteen tribes of North Wales, given from the ms. in the possession of the rev. L. Owen.

The details in this history are given with a degree of minuteness, which one class of readers will think trifling, perhaps tedious; but which another class will admire, as furnishing an accurate and finished picture. Though the work should not be thought equally interesting with some of Mr. P.'s former publications, it will not fail to be well received as an elegant addition to his numerous and valuable productions. The volume is embellished with many beautiful plates.

ART. III. *Gleanings through Wales, Holland, and Westphalia; with Views of Peace and War at home and abroad. Second Edition, revised. To which is added, Humanity; or the Rights of Nature, a Poem. Third Edition, corrected. By Mr. Pratt. In Three Volumes. 8vo. Price 1l. 1s. in boards. Longman. 1796.*

It is unequivocal proof of the favourable reception, which this work has met with from the public, that a second edition is so soon called for: we announce it to our readers in justice to the author, who has so far paid a candid attention to the suggestions of criticism, as to make some material alterations, particularly in the latter part of the third volume, in which he had painted, more fully

fully than the nature of his work required, the atrocities of the middle period of the French revolution. In compassion to the feelings of his readers, and 'in justice to the more manly system of government now prevailing, he has abridged, or wholly left out, many of the instances of horror,' which disgraced the tyranny of Robespierre, whose death he justly calls the resurrection of humanity. His sentiments on this subject, in their present form, are unexceptionable, and every friend of freedom will heartily concur in his concluding remarks.

Vol. III. P. 312.—'Those jarring atoms which shake a nation, and which are, perhaps, inseparable from revolutions, give way to wise, wholesome, and humane arrangements; and when order is called out of that political chaos, though humanity must ever shudder at the dire effect of those convulsions which have preceded such arrangements, as tyrants seldom long survive their victims, we must venerate the "end, while we never cease to deplore some of the means by which it has been brought about."

'In fine, applying these general observations to the particular instance before us, of the French people.

"—Now the dread thirst of blood is o'er,
And RUTHLESS RAGE SHALL STAIN THEIR CAUSE NO
MORE;
With honest joy ALL nations shall embrace,
Their Gallick foes, and own them of a kindred race:"

The principal additions are, some elegant tributary lines to Mr. Hastings, and a complimentary address from Petrarch to Laura Maria (Mrs. Robinson) —written with great ease and tenderness. In the latter piece, the rhyme has seduced the author into the grammatical inaccuracy of *thee* for *thou*.

'O may the nightingale and *thee*
Still share our tender sympathy.'

We take this opportunity of correcting a small oversight in our review of this work: p. 19, Vol. xxiii, where the author's poem, entitled *Humanity*, is confounded with another entirely distinct performance, entitled *Sympathy*: *dele* the words 'first published under the title of *Sympathy*.'

ART. IV. *Letters containing a Sketch of the Politics of France, from the 31st of May 1793, till the 28th of July 1794, and of the Scenes which have passed in the Prisons of Paris.* By Helen Maria Williams. Vol. IV. 12mo. 225 pages. Price 3s. 6d. sewed. Robinsons. 1796.

THOSE readers, whose feelings have been harrowed with the scenes of dreadful desolation and savage barbarism, described in the preceding volume of these letters, will rejoice to be in some measure relieved from the anguish of sympathy, by accompanying this truly sentimental writer in her review of the triumphs of insulted humanity over the ministers of terror. To borrow Miss Williams's beautiful simile; their feelings will resemble those of the 'weary traveller, who, having passed along paths beset with danger; where base and horrid precipices frowned above, and
deep

deep and dark abysses yawned below, gains at length some fair summit, from whence, while he shudders to look back, the prospect opening before him presents scenes cheered by vegetation, and softened into beauty.'

Several of the narratives even in this volume are more than enough distressing; but the reader has the relief and comfort of finding them terminate happily. The volume commences with an account of the accusation and punishment of several persons, who had been principals in the horrid work of revolutionary murder.

These accounts are followed by a more pleasing narrative of the escapes of innocent persons from destruction on the revolution of the 10th of Thermidore. Several of these, which are too long to be copied, will excite exquisite feelings of sympathy, especially the story of the aged priest and his poor Marianne. The struggles of the jacobins to recover their power and restore the system of terror are next related; and farther particulars are added of the retributive justice inflicted on the leaders of the terrorists. For Le Bon, who was tried and executed at Amiens, near the scene of his guilt, miss W. thus forcibly expresses just sentiments of indignation.

p. 158.—'His memory is in that part of the country held in unbounded execration. At the mention of his name the mother presses her infant closer to her breast: and the long catalogue of his atrocities is recorded by every tongue, and engraved with salutary abhorrence on every heart. The Le Bons, the Collots, the Carriers have done their worst; they now serve as the beacons of the revolution, spreading over the gulph of *terrorism* a warning light, and displaying the horrors of that abyss, into which, thank Heaven! this rescued people can be plunged no more.'

In relating some of the incidents relative to the disgraceful expedition to Quiberon, the writer introduces an astonishing instance of political fanaticism, and two admirable examples of heroic virtue, in the following paragraph and the annexed note.

p. 162.—'The misfortunes of the count de Sombreuil's family are indeed singular, and affecting. His father, the late governor of the Invalids, a venerable old man, was confined in the prison of the Abbey at the period of the massacre of September, and was condemned to share the fate of his unfortunate fellow prisoners; when, exalted by the sacred enthusiasm of filial piety above all sense of personal danger, his admirable, his heroic daughter flew to the scene of horror, forced her way into the prison, and, undismayed at the sight of the executioners whose bloody sabres were suspended over her father's head, knelt at their feet, and with the irresistible energy of filial tenderness compelled them to listen to the holy cry of nature, snatched her father from instant death, and led him through the band of murderers in safety to his home.

'When this interesting young woman was brought, in the days of Robespierre, a prisoner to Port Libre with her father, the prisoners received her with that respectful homage to which her exalted virtue gave her so high a claim. Every eye was filled with tears at
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the recollection of what she had suffered for her father, over whom she still hung like a tutelar angel, preventing his wants, and watching his infirmities. And the monsters who then governed, more merciless than the murderers of September, and unmoved by actions which reflect dignity on our nature, dragged the unhappy old man before their tribunal of blood; while his child, who deserved altars, was doomed to feel with the bitter pangs of unavailing regret, that she had rescued her father from the dagger of the assassin, only to see him perish at eighty years of age upon the scaffold*.

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* * There appears to be a fanaticism in politics, as well as in religion; and the second of September may perhaps be considered as the St. Bartholomew of the revolution. Monsieur Maron, the protestant minister at Paris, has related to me a singular instance of this nature. One of the executioners in those days of horror was a young man, a protestant, the son of a poor and pious widow, who received her share of the monthly distribution of alms from the church. Being herself feeble and infirm, she often sent her son at the appointed times for the donation, who was therefore personally known to monsieur Maron. During the massacre of September, this young man at eight in the morning entered in a hurried manner monsieur Maron's apartment; his hair dishevelled, his look wild and disordered, his arms bare and covered with blood; and said to him in a great perturbation, "Oh mon cher pasteur, nous avons bien besoin de vos prières! Grâces à Dieu, nous avons bien travaillé cette nuit †!" With other expressions of the like nature, which indicated a mind struggling with its own remorse as with a feeling that was criminal, and having "bound up his nature to this terrible feat," as to the performance of a great but difficult duty to his country. Monsieur Maron in vain endeavoured to touch his soul with compunction, and make him feel that the God he invoked was the avenger of crimes so terrible—He failed in the attempt; and the assassin, with the immediate conviction on his mind that he was acting in the presence of Omniscience, returned to his work of murder.

While I am on the subject of those days of carnage, I cannot help observing, that, while they display human nature sullied by crimes which make us blush for our species, they exhibit more than one solitary instance of the most heroic virtue; and the ferocity of the assassin is contrasted, not only with the filial tenderness of the daughter of Sombreuil, but with the sublime magnanimity of the abbé Guillon, who was a prisoner in the Abbey at that fatal period. An order for the liberty of the abbé Guillon arrived: he was called to the court-yard in the midst of the massacre, and the order was given to him which was to rescue him from death. He took the paper in his hand; which after reading, instead of seizing the means it presented of escape, he gave back,

† "Oh my dear pastor, we have much need of your prayers! Thank God, we have worked hard last night!"

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saying,

The remainder of this volume contains a brief review of the military operations of the French, during the period specified in the title. A continuation of these interesting sketches may be expected.

L. M. S.

ART. V. *An impartial Journal of a Detachment from the Brigade of Foot Guards, commencing 25th February, 1793, and ending 9th May, 1795.* By Robert Brown, Corporal in the Coldstream Guards. Illustrated with a Map of the Seat of War. 8vo. 279 pages: Price 5s. sewed. Stockdale. 1793.

CORPORAL Brown, convinced, no doubt, by experience, that implicit belief is almost as necessary a qualification in a soldier as implicit obedience, begins by stating the *necessity* that existed on our part of defending Holland.

On his arrival at Dort, he appears to have been struck with the neatness of the houses, both inside and out, and he describes every article of furniture, either for ornament or use, as kept in a state of cleanliness and regularity far exceeding any thing he had been accustomed to in England.

Bergen-op zoom is said by him to contain bomb proof barracks for 100,000 men; the number is here greatly exaggerated.

Every page bears testimony of the rapacious and cruel disposition of the german mercenaries: 'Every house,' says he, while describing a beautiful village, 'was plundered in a most unfeeling manner by the austrians and others of the foreign troops, whose hardened hearts neither the entreaties of old age, the tears of beauty, the cries of children, nor all the moving scenes of the most accumulated distress, can touch with pity; nor do they content themselves with taking whatever may be useful to them, but destroy whatever they cannot carry away. It would seem the austrians are not allowed by their laws to plunder in such a degree; for this day (may 25th) one of their officers detected a soldier plundering a poor woman's house of all she had, when, moved with compassion, he ordered him to desist, but he refusing, the officer drew his sword, and killed him on the spot.'

Either from the contagion of example, or the dissoluteness accompanying a state of warfare, our own troops seem to have soon evinced a similar disposition; and instances of wanton robbery, rape, and murder, are frequently mentioned.

The following quotation is well calculated to interest our feelings:

'Throughout our march along the east side of the Scheldt, the prospect is exceedingly delightful, woods, enclosures, fields and meadows, mixed with the most beautiful variety; every field covered with the finest crops we ever saw, of wheat, barley, rye, flax, &c. and so rich is the soil, that some of the rye stands near eight feet high, and

saying, that there was another abbé of the name of Guillon in the prison, for whom he saw the order was intended. Having said this, he returned to die. This is perhaps the noblest trait of virtue which has contrasted the crimes of the revolution.'

every

every other species of grain proportionably exuberant. The iron hand of destructive war has not yet reached this pleasant spot, and on comparing it with the desolated regions which we have lately occupied, (though the soil is equally fruitful in both) it would make the most unfeeling heart lament the fatal consequences of war. Wherever we go, the most luxuriant crops are unavoidably destroyed, and the most fertile fields, now in June, assume the dismal prospect of November.

'Before the conquering army the affrighted inhabitants fly, frequently leaving their whole dependence behind them, a prey to the rapacious hand of plunder, which in spite of all order and discipline, too often prevails; anon they return with trembling steps, in hopes to find relief and shelter, when behold, instead of their once happy cottage, a heap of ruins, all their hopes destroyed for ever, none to pity, none to help!'

The author frequently and feelingly laments the calamities of war, and philosophises, after his own manner, on the absurdity of that zeal which induces rival nations to destroy each other; 'nations, between whom no cause of complaint ever existed, but only to satiate the ambition, avarice or revenge of a few individuals.'

We were shocked on reading the following passages: indeed the facts contained in it, (if facts they be) are a disgrace to an enlightened age:

'On that part of the common nearest Breda, are a great number of criminals hung in chains, four of whom have been lately executed, *one broken upon the wheel*, and three hung. One was chained up *alive* to a high post resembling a crucifix; one chain goes round under his arms, one round his loins, and a third round his ankles; and in that posture it is said that he lived three days and part of a fourth.'

The english troops seem to have been much displeased with the reception given them by the nation they were sent to defend, and the following extract evinces rather joy than sorrow at the conquest of Holland by the french:

'Dec. 29, 1794. Where is now the boasted security of the dutch, with all their inundations? Behold the hand of omnipotence arrests the rapid current: a smooth firm passage is made over the waves, which all human power and wisdom cannot prevent, and even their chief defence is made subservient to the designs of the enemy.' 'With the money in our hands,' says he in another place, 'we were answered only with a shrug up of the shoulders, *nix, nix, nix bread, nix butter, nix beer, nix brandewyn for the englishman.*'

The retreat in the face of a victorious enemy, in January 1795, is represented as truly disastrous: 'The frost was so intense, that the water which came from our eyes, freezing as it fell, hung in icicles to our eye-lashes, and our breath freezing as soon as emitted, lodged in heaps of ice about our faces, and on the blankets or coats that were wrapped round our heads. Night fast approaching, a great number both men and women began to linger behind, their spirits being quite exhausted, and without hopes of reaching their destination; and if they once lost the column of march, though but a few minutes, it being dark, and no tract (track) to follow, there was no chance of finding it again. In this state numbers were induced to sit down, or creep under the shelter of bushes; where, weary, spiritless, and without hope,
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a few moments consigned them to sleep: but alas! whoever slept, awaked no more; their blood almost instantly congealed in their veins, the spring of life soon dried up, and if ever they opened their eyes, it was only to be sensible of the last agonies of their miserable existence.

Upon the whole, we have been entertained by this work, and most heartily wish in return, that the corporal may be speedily promoted to a halbert.

ART. VI. *Correspondance politique pour servir à l'Histoire de Republicanisme Français, &c.* Political Correspondence relative to the History of French Republicanism. By Mallet du Pan. Printed in Switzerland, and imported by De Boffe. 8vo. 45 pages. Price 2s. 6d.

MALLET du Pan, whose works we have had frequent occasion to mention, [see *Analyt. Rev.* vol. xvii, p. 198, and vol. xix, p. 62,] although 'a citizen of Geneva,' still continues the zealot of royalty.

The french republic, we are told by him, was produced in 1791, in consequence of the intrigues of 'three conspirators;' and we learn from a note, that these were Brissot, Condorcet, and Sieyes, names to which many good and liberal men have been accustomed to affix a very different epithet. The first was executed; the second destroyed himself by poison, to escape from persecution; and the third, after having disputed his life, and lost his liberty under Robespierre, 'has been condemned to obscurity.' These patriots, if we be to believe their accuser, were not possessed of the requisite talents for either leading or ruling the people; although actuated by the most disgusting pride, they preached up the doctrine of *equality*; uniting the despotism of sectarists with that originating in a party spirit; and the obstinacy, to the intolerance of self love; they yet dictated a form of government to France which requires the renunciation of all the passions.

While portraying the history of the french republic, the author tells us, that it consists of a succession of ephemeral and exterminating factions, murdering each other by turns in the midst of oaths of fraternity, and swearing to unalterable laws, which are abolished at the end of six months. The *thermidorean* revolution overwhelmed a tyrant, without destroying tyranny, for the jacobins on that occasion were *flagged with a whip of roses*; Barrere was still permitted to trample on the ashes of his victims, and Carnot, one of his coadjutors, presides at this very moment over the destinies of the commonwealth.

M. du Pan then maintains, that the present state of Europe excludes the possibility of a republic, either directly, or by representation: 'Do you wish,' says he, 'for a republic of equals in the very midst of *inequality*? that a lacquey should sit in judgment on his master? that a butcher should become a legislator? and that a lawyer should be placed at the head of the finances?' It is here obvious, that the abbé perverts the meaning of words, and affixes an idea to the term *equality* disclaimed by its partisans. Among them, it consists in being subjected to the same laws, and in deriving no advantage, or being exposed to no injury, from the adventitious circumstance of birth. Equal rights are not incompatible with unequal properties, and virtue and education will still form distinctions among mankind. A *valet* or a *butcher*, in this point of view, might by some singular accident be elevated to the *bench* or the *tribune*, but then, this elevation would

would be likely to proceed from superiour merit, and in that case the judge, or the legislator, would assuredly be respectable.

It is the author's opinion, that one man alone, and not a whole assembly, is fitted to form a tolerable code of laws. This idea is supported by the examples of Lycurgus, Numa, and Alfred, although the last is supposed to have been merely the compiler of ancient institutions, rather than the original propounder of them. Confucius, Moses, and Solon, it is observed, did not utter their crude schemes before clamorous assemblies, but meditated in silence. If a legislative body be incapable of forming a regular system of laws, a senate, on account of the *vis inertiae*, provided it consist of proprietors of land, is allowed on the other hand to be admirably calculated for the maintenance of municipal institutions. We are, however, utterly deprived of the hope of beholding one of the great geniuses of antiquity in our times; for we are told that 'Europe can neither support nor furnish a single legislator. I will go still further,' adds the author; 'it can neither support nor furnish even a reformer.' The science of morality, and that of legislation, have destroyed both morals and laws: the origin of the greatest disorders, to which society is incident, may be dated from that moment, when the learned begin to doubt the propriety of *what is*, in order to establish, according to their own caprice, *what ought to be*. The force, the majesty, and the sanctity of laws, are so effaced in our days, that the greater number of governments subsist merely by *custom*, or by dint of *impulsion*. If ever a deliverer should extricate France from the oppressions of it's lawyers, and give it a government, this can only occur by means of a simple legislation, adapted to circumstances. It will be peculiarly fortunate, if he can make the old harmonize with the new prejudices, and produce an agreement between the interests which preceded, and those which have succeeded the revolution. This would be a frail, but desirable alliance between monarchical authority and liberty, which will be unceasingly opposed by the remembrance of the absolute power of royalty on one hand, and that of revolutionary independence on the other. It will prevent any constitution whatever from being durable in France, until time, that supreme legislator, shall have amalgamated these heterogeneous elements, and stifled the *claims* of the people.

'It is also an error to think, that the spirit of republicanism never evinced itself until the revolution. The independence of manners, the relaxation of duties, the inconsistency of authority, the impetuosity of opinions, in a country where the want of reflection generates numberless prejudices; in short, the AMERICAN INOCULATION had infused this spirit into all those classes who reasoned on political subjects. The greater part of the discontented then termed themselves *democrats*, as they still continue to be at this present day throughout the rest of Europe.'

M. du Pan now turns his eyes towards *la Vendée*, where a successful insurrection, conceived in the manly mind of Mr. de la Rouerie, and consolidated by the genius of Mr. d'Ebée, took place, without inducing a single department to join in it. Even military glory did not procure proselytes. To account for this phenomenon, it is only sufficient, he thinks, to observe the device assumed by the *vendeans*.

"DIEU ET LE ROI!" No standard could be more respectable; no motto more simple; but this was in other words exclaiming: "Restore to the clergy it's property and it's immunities; despoil three hun-

dred thousand purchasers of national domains; rebuild convents for capuchins; and present us with a king, whose family you have offended by the most criminal outrages."

He then allows the folly of attempting to root out opinions by the bayonet; insists on the small share of power possessed by the nobility of the present day, in comparison with the Bouillons, the Guises, and the Armagnacs of a former period. In 1789, although both numerous and opulent, they were of less consequence in the balance of events, than a simple insurrection in the *Palais Royal*.

Religion has now lost all it's force in great cities, and becomes daily less respected in the country. Famine may be presented under all her hideous forms, but the despair of faction always invents new resources, which make reason and humanity shudder. France has indeed suffered much, but her losses are relative: they are in proportion to the activity of a numerous people; to the extent of a fertile soil, and to the capital of a country enriched by ages of labour, industry, opulence, and genius. They, who in London have predicted so confidently like Mr. D'Ivernois, and lord Auckland, that the annihilation of the *assignats* will produce that of the revolution, and the republic, and finally restore peace, 'are unacquainted with France, the revolution, and it's zealots.'

It is one of the most fantastical circumstances of the present day, to behold the french republic acknowledged in the political hierarchy, at a period when we are assured both the governors and the governed confess the impossibility of it's duration. This will be one of the many singular events resulting from the war: 'a war, which will exhaust France, without exhausting the revolution; overwhelm the nation with glory and calamities, without producing any advantage to it's enemies, and resolve a question, which happily remained undetermined in 1792—that the revolution will prove more than a match for combined Europe!'

This is the reason, he adds, why the war affrighted 'the virtuous and wary Lewis xvi,' and such of his counsellors, as, after the example of that monarch, foresaw the horrors which hostilities, 'far from being disinterested in their nature,' would accumulate on the prince, the monarchy, and the nation.

The responsibility of the present war attaches to the *girondists*. The king shed tears on the occasion, and every one must recollect the sadness of his countenance, when he announced to the assembly the resolution of his council. He insisted, that all the members of the cabinet should subscribe their names to their opinions, and this very paper 'is now, perhaps, in the hands of Mr. Morris *.' Lewis xvi, in short, deemed the present war the tomb of his family, of France, and of himself; and he requested, that it might be considered merely as an ordinary foreign war, carried on between different powers, and that the allies should not suffer any attempt against the legislative independence of the nation. 'This is a summary of the instructions, which this monarch, so little known, so foolishly estimated, so unworthily insulted by strangers equally rash and ignorant, did me the honour to confide to me in the month of may 1792, in order that they might be trans-

* Mr. Morris, we believe, was at that time minister plenipotentiary, from America to France, from which office he was dismissed at the express request of the government. R.

mitted to the ministers of the emperor and the king of Prussia, convoked at Frankfort for the coronation of his imperial and royal majesty, the adoption of which was to be pressed.' The vanity of the author has on this occasion substantiated the assertions of the judges of Lewis XVI, for we here find him not only admitting to his confidence a violent foe to that constitution which he had sworn to maintain, but even carrying on a secret correspondence with foreign enemies.

In 1792, the allies commenced a war of 'irruption,' and attacked 'a brazen frontier' with scarcely 80,000 men. Their manifesto was such as might have been dictated after two victories, for it exposed to their threats and their bayonets full four-fifths of twenty-four millions of souls. The monarchy falls to the ground; the jacobins seize the sceptre; La Fayette remains faithful to that royalty which he had before endangered, flees, and is taken prisoner on neutral ground by the enemy. During the following year, Dumouriez elevates the standard of royalty, for he never intended to re-establish the constitution of 1791; he is seconded by the prince of Cobourg, and the commonwealth begins to totter;—on this, the proclamation is recalled, and the *system of indemnity and the right of conquest* are declared!

The abbé concludes his introduction by predicting, that Louvet and Chenier will end their days like Marat and Danton; that the present will be followed by two or three more new constitutions; that the love of royalty will survive all the phantoms of a republic, but that the political architects of France 'will place the crown on the head of an usurper, who will be a slave, and not a king: in short, he will be nothing more or less than the president of a senate of *mamelukes*.'

The author, like Mr. Calonne, insists on the folly of attempting to ruin the credit of the finances. France herself must be exhausted before this can be achieved, for, in his own emphatic language, 'while there is a *truss in a granary*, or a *crown in a purse*, this truss and that crown, will be at the disposal of the government.'

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ART. VII. *Geographical Extracts, forming a general View of Earth and Nature. In four Parts: Part I. Curious Particulars respecting the Globe—Various Phenomena of Nature—Winds, Waters, the Electric Fluid. Part II. Natural Productions of the Earth—Mines, Minerals and Fossils—Vegetables. Part III. Animal Productions—Reptiles—Fishes—Insects—Birds and Fowls—Quadrupeds. Part IV. Peculiarities in the human Species. Illustrated with Maps.* By John Payne, author of the *Epitome of History*, &c. 530 pages. Price 8s. in boards. Robinsons. 1796.

THIS judicious compiler of the *Epitome of History*—for an account of which, see our Rev. Vol. xx, 359, xxi, 352.—here offers the public a very instructive and entertaining geographical collection, under the heads specified in the title. His plan comprehends a great variety of interesting matter from books of voyages and travels, and from other sources, both english and foreign. Without entering into abstruse researches, Mr. P. gives his readers some general information on several subjects of natural philosophy, so far as was necessary to prepare the way for subsequent details: but his principal object has been to bring together a large collection of facts, respecting the earth and it's atmosphere, and the several parts of nature, mineral, vegetable, and animal. In the first part, the reader will meet with much curious information, concerning the effects of different de-

degrees of cold and heat in different parts of the world; concerning several natural phenomena, as the *aurora borealis*, tropical meteors, comets, thunder and lightning, and earthquakes;—concerning winds, waters, rivers, cataracts, springs, whirlpools, rain and snow, mountains, volcanoes, basaltic columns, caverns natural and artificial, and earths. In the second part, under the head of minerals will be found accounts of various mines, and metallic works; of the loadstone; the semimetals, salt, marble, &c. This part concludes with a very curious account of the sonorous stones of China: under the head of vegetables are described a great variety of plants, among which are tea, coffee, rice, sugar; the garse tree, the leaves of which drop water; the spices—rhubarb, quinquina, betel, opium, manchineel, the poisonous upas of Java, the paper tree of China, the cotton tree, &c. In the third part are described a great variety of curious reptiles, fishes, insects, birds, and quadrupeds domestic and wild. The fourth part gives an account of the albinos or white negroes, of american indians, of men with goitres, of wild men, dwarfs, and giants, and of savages brought to Europe.

To attempt to convey an idea of the entertaining information contained in this volume, by making an extract or two, would be like taking a brick from the wall of a house as a sample of the building.

It is proper to observe farther, that Mr. P. has not confined himself, in his extracts, to books of voyages and travels, but has had recourse to various other authors in explaining the phenomena and productions of nature. Wherever he has seen occasion, he has altered the expression of his authors, in order to produce an uniformity of style. On the whole, Mr. P. is entitled to much praise for the pains which he has bestowed upon this compilation: he has provided a course of reading in *natural geography*, which may very properly be put into the hands of young people, and which will be very acceptable to those who have not leisure to peruse, or opportunity to procure larger works. By printing the work in a small type on a large paper, the writer has been enabled to give more matter than is to be found in many a quarto volume.

ART. VIII. *Chronological Tables: beginning with the reign of Solomon, and ending with the Death of Alexander the Great. With a Prefatory Discourse.* By the late Thomas Falconer, of Chester, Esq. 4to. 305 pages. Price 15s. in boards. Oxford, Clarendon Press. Sold in London by Cadell and Davies. 1796.

To represent any branch of study as exhausted, is either the mistake of ignorance, or the pretence of indolence. Few subjects have been more industriously investigated than ancient chronology; and the labours of Usher and Newton, of Petau and Dufresnoy, of Blair and Playfair, and of innumerable other writers on this subject, may seem, to superficial inquiry, either to supersede the necessity of further research, or to determine the impracticability of attaining farther satisfaction, concerning the order and dates of events in the more remote periods of ancient history. The work which now comes before us is, however, a proof, that learned industry, guided by sound judgment, cannot labour in vain. The late Mr. F., a correct
and

and well read scholar of the oxonian school, finished for the press these chronological tables, with a large prefatory dissertation. Since the author's death, the work has been presented by his brother, Dr. Falconer of bath, to the university of Oxford; and it now issues from the Clarendon press, to reflect honour upon the memory of Mr. F., and upon his *alma mater*, from time immemorial the nurse of sound learning.

In drawing up these tables, the learned author had in view the specific objects, of correcting the mistakes, which several former chronologers had committed, in adjusting the reigns of the jewish kings to those of the eastern monarchs, and filling up the dark interval between the cessation of the jewish history and the certainty of that of Greece. In order to arrange the scattered facts of the jewish history from the time of the captivity, Mr. F. has had recourse to the era of Nabonassar, commonly called the canon of Ptolemy the astronomer, but appealed to, as an authentic register of astronomical observations, near three centuries before Ptolemy, by Hipparchus. By means of this table, which is a list of kings who reigned at Babylon from Nabonassar to Alexander, with the years of each set down, and the aggregate of the whole, Mr. F. is furnished with what he judges to be an authentic series of reigns, beginning before the jewish history is closed, and not ending till the greek history can be determined by warranted *criteria*. By the help of this era, the author is enabled so to connect sacred with profane history, as to remove the principal difficulties in both. The plan, which differs materially from that of Prideaux and other writers upon the subject, appears to cast new light upon this obscure part of ancient history.

The author supports his arrangements by an elaborate discourse, in which the dates of the reigns of the median, ethiopian, and egyptian kings, of the roman consuls, and of the kings and ephori of Sparta are examined, and several particulars in sacred and profane history are chronologically elucidated. Of the latter, the principal are, the founding of Carthage; the captivity of Jehoiakim, and of Jehoiachin; the first siege of Jerusalem; the burning of the temple; the Belshazzar of Daniel; the history of Cyrus; and the state of the jews from their return under Cyrus to the death of Alexander. The prefatory discourse concludes with an attempt to settle the dates of several leading events in the early history of Greece, such as, the expedition of the Argonauts, the war of Troy, the return of the Heraclidæ, the ionic migration, the settlement of the spartan polity by Lycurgus, &c. In these and other parts of the tables, where historical proof is wanting, and conjecture is indulged, the author distinguishes this uncertain evidence from what is founded on more authentic *data*, by marking these facts, and others grounded on them, with an asterisk, that the reader may no farther depend upon the dates than the arguments may support: a distinction which ought to have been made in all chronological tables.

It must be obvious to every reader, that investigations of this kind require minute details, which do not admit of an analysis; and we should not be thought to cast any slight upon this very valuable publication, were we to confine ourselves to a general account

of it's contents. We shall, however, lay before our readers an extract from that part of the prefatory discourse, in which the author illustrates the utility of his tables as a register of the civilization of Greece, and digresses into a brief inquiry into the origin of the fine arts: we shall select Mr. F.'s historical account of sculpture.

P. 38.—All the ancient writers have agreed in dividing it into two periods; the latter of which begins with the age of Phidias. Strabo ascertains these ages very exactly, though rather foreign to his subject; for, in describing the temples of Ephesus, there are some which he calls ancient, and in these were ἀρχαία ξύλα, antique wooden figures*. In the other temples built, ἐν δὲ τοῖς ὕστερον, *in after times*, he transgresses from his usual form, and describes three statues in particular, which were probably of the age of Phidias and Scopas. Pliny and Pausanias abound in examples of this division of the periods: the former, when discoursing of Myron, says, “capillum non emendatius fecisse quam rudis antiquitas instituisse †.” This rudis antiquitas means what is called the age of Dædalus and his scholars, who improved but little on the models brought from Egypt ‡. However, as we have some dates in Pliny which fix the progression of this art with tolerable accuracy, we shall briefly touch on the history of this period from the earliest times; though the vague and nearly fabulous relations of Dædalus form some embarrassment in fixing the commencement of this era. Diodorus Siculus and Pausanias agree in supposing there was an artist of that name who worked for Minos, in Crete, and built a labyrinth at Gnosus, of which no vestige was left, in the time of Augustus §. Homer, in his 18th Iliad, does mention a Δαίδαλος, who formed a dance for Ariadne; but, as he uses the same word a few lines after adjectively, to signify *artificially made* ||, he might mean by the former no more than what the word imports, an *ingenious artist*. Eustathius interprets Homer as meaning that Dædalus only invented the dance itself, and not that he worked it in either wood, stone, or metal **.

* * Strabo, l. xiv. p. 640. Ed. Paris.

† Plin. l. xxxiv. c. 8. p. 651. Ed. Harduin. alt. The whole passage is beautiful, and marks a very refined taste.

‡ Strabo allows that the carved figures on the walls of the temples in Egypt resembled the tyrrenian, and the ancient greek sculptures, l. xvii. p. 806. Ed. Paris.

§ What is now shewn for the labyrinth, is a winding passage in a mountain near Gortyna, distant from Gnosus. Cedrenus seems to have been the first blunderer on record who mistook this for the old labyrinth. See his Compend. Hist. p. 100 ad imum, Ed Basil. 1566.

|| Iliad. xviii. l. 592, and after, l. 611.

** There was one great work of Dædalus, or at least ascribed to him, the sepulchre of Æpytus, mentioned by Pausanias, which may give us an idea of that period. It was a heap of earth, of a moderate size, surrounded with a stone wall. Arcad. l. viii. p. 482, Ed. Xyland.

* The statues of Dædalus, mentioned by Pausanias, were all of wood, and resembled, as we may suppose, the Egyptian; for Philostratus says, that the statue of Memnon was formed with the feet joined together, and the arms resting on the seat, after the manner of cutting figures in the age of Dædalus*. Such was probably the figure of Minerva in Troy, mentioned in the 6th Iliad, which seems to have been in a fitting posture. We have no remains of these rude ages; but the forms of the Juno of Samos, carved by Smilis of Ægina, said to be contemporary with Dædalus, and that of the Diana of Ephesus, by the hand of Endæus or Endyus, a pupil of Dædalus, are preserved on the medals of their respective cities†. These representations give a very unfavourable idea of the Dædalean age; yet we have no reason to doubt their authenticity, for the artists of polished times would never have disgraced their coinage with such uncouth figures, had they not been exact resemblances of objects made venerable by superstition. Some more of these wooden statues are described as existing at Thebes, Lebadea, Delos, and Crete, to the reign of Hadrian. They were nearly destroyed by age; and yet Pausanias, fired by religious and antiquarian enthusiasm, could find in them ‡ *something divine*; but what it was he does not explain. Some other of these statues were plated with gold, and their faces painted red, viz. two of Bacchus, in the forum of Corinth; which give us but an indifferent idea of the taste of that period. The Venus of Delos had only a head and arms, with a quadrangular basis instead of feet; which shews that these sculptors had improved but little on the rude ages of Greece, when unhewn stones, or at best cut into a quadrangular form, were the only emblems of their divinities. Yet even these figures were not, I think, introduced into european Greece till after the days of Homer. The name of Dædalus was, we know, given to artists long after the athenian Dædalus is supposed to have flourished. Pausanias himself mentions one of Sicyon of that name, which he seems to confound with the Dædalus mentioned by Homer. Dipœnus and Scyllis, according to Pliny, were the founders of the school of sculpture in Sicyon, and were the first who were celebrated for carving in marble. They flourished, says the same author, in the 50th olympiad, which is very probable; for at that period the states of Greece were beginning to cultivate their talents, and to settle a form of government. Pausanias, by a strange anachronism of above 400 years, says, that Dipœnus and Scyllis were the sons of that very Dædalus

* • Philostratus de Vita Apollonii, l. vi. c. 4.

† The Diana of Ephesus is too well known to be described. The Juno of Samos may be found on many medals. See particularly one of Maximinus in Vaillantii Select. Numismata ex Museo Abbatis de Camps. For many of these anecdotes the reader is referred to Athenagoræ Legatio, p. 66. Ed. Ox. 1682.

‡ One quotation may serve for many. Καὶ πλησίον ἔσαν γυμνοὶ Ἡρακλείους· Δαίδαλου δὲ αὐτὸ φασιν εἶναι τέχνην. Δαίδαλος δὲ ὅποσα ἐργάσατο, ἀτοπώτερα μὲν ἴσιν ἐς τὴν ὕψιν, ἐπιπρέπει δὲ ὅμως τὴ καὶ ἔΝΘΕΟΝ τοῖσι. Pausan. l. ii. p. 92. Ed. Xyland.

who lived so long in Crete *. Pliny indeed says, they were cretans by birth, but that they settled at Sicyon †. Is it not then more likely that they were instructed long after by Dædalus *Sicyonius*, and that the identity of names was the source of the error?

* However celebrated these artists were for marble sculpture, yet the most noted performance from their hands were cut in ebenus, a sort of *lignum vitæ*, with pieces of ivory interspersed; a practice much improved afterwards ‡. Tectæus and Angelion were the scholars of Dipœnus: they carved the Apollo at Deios, and Callon their pupil the statue of Minerva Sthenias, in the citadel of Athens, about the 61st olympiad. The other memorable pupils of this school were Theocles and Doricydas, both lacedæmonians, whose works were to be seen, as Pausanias informs us, in his time at Elis §.

* The school of Chios, formed by Malas about the same time with that of Sicyon, or probably before, was still more noted. Bupalus and Authermus || carved well in the 60th olympiad; some of whose works had a place in the palace of Augustus Cæsar. Yet even in this period we are uncertain whether the greeks knew the art of casting statues in metal. The oldest brass statue known in Greece, was one of Jupiter, in the Chalciæcos of Laconia **, in which the limbs had been separately formed, and then nailed together; yet this imperfect essay was ascribed to Learchus, a scholar of Dipœnus, who must have lived about the 53d or 54th olympiad. So little was this art known in the school of Sicyon, when it was celebrated for marble sculpture. About the 63d olympiad we find the names of Rhæcus and Theodorus, both of Samos; the same who built the temple of Juno, in the reign of Polycrates, and practised the art of casting statues with success.

* From hence, I think, the schools of Sicyon and Chios divide this period into two parts. The Dædalean, or barbarous age, ceases in the 50th olympiad; the middle age, which gave better forms to the human figure, but not the last polish, nor an exact representation of the minuter parts, may be extended to the 83d olympiad; when the great genius of Phidias broke out at once with full lustre in the Jupiter at Olympia, and the Minerva at Athens. Pausanias has described the former of these with great accuracy; and Livy the historian, with a sublimity of expression almost equal to the ideas of the artist, points out in a few words its effect on the beholder. Paulus Æmilius, says that invaluable writer, travelling through Greece, entered the temple, to survey the colossal statue; when, "*Jovem velut præsentem intuens, motus animo est ††.*" It is generally known that this figure was composed of ivory, and ornamented with gold; a practice of great antiquity in the East: but few consider the difficulty of executing a grand idea with so minute materials ‡‡. If any other graces were still wanting in sculpture, the skill

* * Pausan. l. ii. p. 111.

† Plin. l. xxxvi. c. 4. p. 724.

‡ Pausan. l. ii. p. 125.

§ Ibid. l. v. p. 319.

|| Plin. l. xxxvi.

c. 5. p. 724.

** Pausan. l. iii. p. 194.

†† Liv. l. xlv. c. 28.

‡‡ The reader may receive a slight hint on this subject from Pausanias, in his description of a Jupiter at Megara. The head was
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skill of Praxiteles and Lysippus gave those finished touches which produced sublimity in small figures, without diminishing their elegance. Such was sculpture in the days of Alexander. Some specimens of this era are most probably even now to be seen at Rome and Florence, viz. the Medicean Venus, the Hercules Farnese, and the Belviderian Apollo. The great genius of Michael Angelo was unequal to the imitation of these figures; and should we conceive them to be the production of a later age, as that of Augustus, or even later, as that of the Antonines, it will only raise our ideas of the age of Alexander, to find that the best artist of modern times was inferior to those sculptors who, by the general consent of antiquity, were themselves below the merits of a Phidias or Praxiteles."

This work is highly deserving the attention of all who are engaged in historical enquiries, or fond of biblical learning. D. M.

MEDICINE.

ART. IX. *A Description of the Jail Distemper, as it appeared amongst the Spanish Prisoners, at Winchester, in the Year 1780; with an Account of the Means employed for Curing that Fever, and for destroying the Contagion, which gave rise to it.* By James Car-

of ivory and gold; the body of some kind of parget, *πυλὸν τὸ καὶ γυψόν*. This deficiency was occasioned by the poverty of the megarensians, having been greatly distressed by their wars at Athens; for the inhabitants, in order to prove their intention of making the whole figure of the same rich materials with the head, shewed Pausanias in the apartment behind the temple, the half-worked timbers, *ξύλα ἡμίεργα*, which Theocosmus, a native, was to have covered with ivory and gold. Hence we may conclude the model was of wood, and the ivory little more than fineering. From the natural elasticity of ivory, these figures were affected by the variation of the weather; and some precautions were therefore always employed to preserve them. The Jupiter at Olympia was sprinkled with oil; the Minerva at Athens with water; and the Æsculapius at Epidaurus had a well under the throne, to keep up a proper degree of moisture. Pausan. l. v. p. 308.

The pelliceans preserved a fine figure of Minerva, carved by Phidias, by a rill of water underneath, to give a constant supply of moist air; for, says our author, *ὥστε τῷ ἐλέφαντι ἐπιτήδειον*. The difficulty of execution, with the attention necessary to the preservation of ivory figures, put a stop to the progress of this art. I shall only cite one further instance of the Phidian skill, mentioned by Tzetzes in his Chiliads; but wish I had an older authority. It is this. In a contest with Alcamenes, his pupil, to form an image of Minerva, which was to be placed far above the eye, he contrived, by the knowledge of optics, to make it appear beautiful when in its place, though extremely deformed when on the same level with the eye. This example, if true, shews Phidias to have been superior to his contemporaries, or any who followed him. Those who have not Tzetzes, may consult Junius de Pict. Vet. p. 147, 148.

michael

michael Smyth, M.D. F.R.S. Fellow of the Royal College of Physicians, and Physician Extraordinary to His Majesty. 8vo. 248 pages. Price 4s. in boards. Johnson. 1795.

ART. X. *An Account of the Experiment made at the Desire of the Lords Commissioners of the Admiralty, on Board the Union Hospital Ship, to determine the Effect of the Nitrous Acid in destroying Contagion, and the Safety with which it may be Employed. In a Letter addressed to the Right Hon. Earl Spencer, &c. &c. &c. By the same.* Published with the Approbation of the Lords Commissioners of the Admiralty. 8vo. 76 pages. With a Section of the Ship. Price 1s. 6d. Ib. 1796.

NEITHER the peculiar nature of contagions, nor the manner in which they operate in producing disease, are yet well understood by physicians; but the investigations of Russel, Lind, and Clark, have contributed much to render us better acquainted with the effects which they produce on the human constitution, as well as with the means of removing them: and the more recent inquiries of doctor Haygarth, with the important facts and observations of doctor Rush, have probably brought us still nearer the truth on this curious but difficult subject.

Availing himself of the extensive field of inquiry which the subject affords, the author of the present work has not merely gone over the old ground, but has made considerable additions to the knowledge we possessed of contagion, and of the means of destroying it. In his reasonings the doctor is in general clear and consistent; and his observations are mostly judicious and pertinent; but by those who have not been much accustomed to the practice in crowded hospitals, among contagious disorders, he will probably be thought too minute on what they may consider trifling matters. The experienced practitioner will, however, readily see the necessity as well as utility of being attentive even to the most trivial circumstances, where contagion is present.

The fever, which is here described, is the jail distemper which raged during the spring and summer of the year 1780, among the spanish prisoners in the King's House at Winchester. From various circumstances which are here fully detailed, the author seems to have laid aside his original intention of bringing the present work before the public, until the following occasion rendered it necessary.

Pref. p. iv.—‘Last summer,’ says he, ‘I was again led to revise my notes in consequence of an application from Dr. Morris, no less flattering to me than honorable to him. This gentleman (the son of Dr. Morris, physician to the army in America, and himself a physician to the army) having witnessed the destructive ravages of a contagious fever that broke out on board the hessian transports at the Isle of Wight, and which afterwards spread amongst the troops stationed in that quarter, was desirous to be informed of the methods I pursued, in the treatment of the Winchester fever, and in destroying the pestilential contagion which occasioned it. In compliance then with his wishes I began to make some abstracts from my notes on this subject, but I soon perceived

perceived that the account would be much more compleat and satisfactory, and that it would be attended with very little more trouble to myself, if I executed my original plan. And although the doing it in this hurried manner, upon the spur, I may say, of the occasion, might cause some little inaccuracies in the stile or execution, yet as my chief object was general utility, if I succeeded in that, I flattered myself the public would readily excuse any trivial faults or omissions.

The author's history of this fever is in most parts more full and more complete than that which has been given by other writers, having collected his materials from an attentive observation of the appearances of the disease in others, as well as from what he himself felt in two severe attacks of the complaint.

P. 10.—‘The disease in general,’ says he, ‘attacked suddenly, and the stomach was always the part first affected; a very disagreeable feeling and sinking at the præcordia, or at what is called the pit of the stomach; a degree of nausea and giddiness were the first symptoms, which were soon accompanied with a pain immediately above the eyes and at the temples, or a dull pain at the back part of the head. The sick complained also in the beginning of coldness and chilliness, seldom of thirst, always of great weakness and debility, had a tremor upon them, sighed frequently, and when asked any questions about their complaints, universally put their hand to the region of the stomach, expressing in the strongest manner, that there was the chief seat of their uneasiness and sufferings; their countenance was commonly pale and dejected, and their eyes looked dull and heavy, though the tunica albuginea of the eye was of a clear white; their tongue was moist, and covered with a cream coloured slough or mucus: they were in general costive, with the abdomen tense and hard; the pulse was for the most part small and fluttering, in some few instances it was but little altered from a natural state, although the danger was not less on that account. The sick seemed always drowsy, and commonly remained in a state of dozing or slumbering during the whole course of the disease; but when spoke to they awoke readily, and when quite awake gave distinct answers to any questions put to them. Few were permanently delirious or comatose, unless for some short time before their death, and many, as I was informed by the spanish clergyman who attended them, were sensible to the very last.’

Although the surgeon of the hospital reported, that in the commencement of the disease, in some of those patients that were first attacked, swellings of the parotid glands and *petechiæ* were observed; the author did not meet with either ‘discolorations of the skin, miliary eruptions, hemorrhages, swellings of the parotids, or buboes, as symptoms of the disease.’

In this fever Dr. S. found a strong confirmation of a remark that has been frequently made by medical writers on this subject, viz. that the danger cannot be estimated by the state of the pulse or from the ordinary symptoms of the disease.

In the doctor's description of his own case there are some curious circumstances which deserve attention. We find a full proof of

of a fact not yet well explained by physicians, though noticed by the generality of those who have described the jail distemper. It is the circumstance of patients feeling no inconvenience from the action of the contagion, until their being exposed to the influence of the open air.

The author further remarks on his own case, p. 17, that 'the uneasiness and oppression caused a constant involuntary sighing, whilst the sensation of heat gave me the idea of liquid fire spreading from my stomach across my breast, along the course of the pectoral muscles, and down the insides of my arms to the extremities of my fingers. The heat however was not uniformly the same, but seemed to come in flashes, as if fresh inflammable matter had occasionally been thrown on the fire. Notwithstanding those dreadful sensations, I perceived that my pulse was regular, and that the frequency of it was by no means in proportion to the degree of heat and oppression. In the morning, about seven o'clock, I took an opening medicine, consisting chiefly of rhubarb and *kali vitriolatum*; after the operation of which I drank some tea and attempted to dress myself; but, when out of bed, I found myself so extremely weak that I could hardly stand, and so giddy that I was unable to walk across the room without risk of falling, and my hands trembled in such a manner that I could not write. My tongue was moist, but compleatly covered with cream coloured mucus; I also felt cold and chilly, and was obliged to have a fire made in my room. During the day I could eat nothing; even the smell of any kind of broth or animal food occasioned sickness, and was particularly disgusting to me.'

After pointing out with much clearness the symptoms peculiar to this disease; the doctor proceeds to describe the principal causes that contributed to the mortality of this fever; in which he seems to agree pretty much with the authors who have preceded him in describing fevers of the same kind.

We come next to a subject which is much more involved in obscurity, 'the nature of the contagion, which gives rise to the jail and hospital fevers.' In order to attempt the explanation of this difficult subject, Dr. S. considers it under four different points of view. 1st. How it is generated; 2dly, in what manner it is propagated, with the circumstances more or less favourable to its communication; 3dly, it's effects on the human body; and, 4thly, the means of weakening it's virulence, or of entirely destroying it. He also very properly arranges contagious fevers under two distinct classes. The first he terms *specific contagions* as not arising from any general quality, or process of nature, with which we are acquainted. The second class he calls *general contagions*, as arising from a general cause.

Though we readily admit the ingenuity and force of the author's reasoning on the probability of these kinds of fevers depending on *putrefaction*; there would however seem to be some other cause operating in their production. A chemical cause, which appears to have been entirely overlooked, would seem to us to have at least some share either in the predisposition to these fatal distempers, or in the production of them. It is very well known, that in close situations

tions, whenever a number of people are crowded together one of the constituent principles of the surrounding atmosphere is very quickly impaired, or destroyed, if fresh air be not as speedily supplied, which cannot be the case in these situations. Therefore the deficiency or loss of *oxygene principle*, in the air which is constantly inhaled by persons in close and confined places, may probably have some effect in producing these destructive disorders. Indeed the well known fact of the necessity of a frequent renewal of fresh air, as well as the pale, languid, and debilitated appearance of persons under these circumstances, are strong proofs in favour of the conclusion. But however this matter may be, there cannot be any doubt, that contagious fevers 'are propagated by an immediate communication with the sick either by means of contact or contiguity.' How far the contagious atmosphere extends is not easily ascertained: Dr. Haygarth has found it more limited in some contagious diseases than was supposed, and our author does not appear to have gone any farther. He differs in opinion with the above physician, in supposing, that clothes and furniture may imbibe the contagious vapour to such a degree as to be capable of communicating it. The jail distemper, and what he calls *putrid contagions* are also, he thinks, very frequently communicated in this way.

P. 46.—'Indeed, wherever a vapour can be distinguished by the smell, we have the demonstration of our senses for what a length of time, not only clothes, but furniture, and even the boards and walls of houses will retain it: therefore, in respect to the contagion of the jail or hospital fever, we may safely affirm, that it affects not only those who are immediately exposed to the original atmosphere, but that this contagion may certainly be communicated by the clothes of persons who have for any length of time been confined in it; and, what is still more surprising, even when the persons themselves have suffered no injury, nor had any disease in consequence.

'This fact being ascertained, we cannot wonder if those who are seized with the jail fever, owing to such communication, should during their illness generate a contagious vapour; but, however paradoxical it may appear, I have never observed that the sick propagated the disease so readily, as the bodies and clothes of those who, though well, had been long confined in the original atmosphere. From my own experience also, I am led to conclude, that there is little risk of receiving the contagion from dead bodies, even from dissecting them, provided the surgeon does not cut himself during the dissection, the consequence of which has generally proved fatal.

'There are several other circumstances, worthy of notice, that increase or diminish the facility with which contagion is communicated. Unless where contagion is very powerful, it is seldom propagated in the open air; I knew only one instance of this at Winchester. It is much more certainly communicated in a room, and especially if there is a current of air, from the contagious person to others capable of being affected. A moist atmosphere is also more favourable to the communication of contagion than a

dry

dry one. A contagious person becomes greatly more so, if his clothes are wet, and his body heated by exercise, so as to be in a state of perspiration. Those most susceptible of contagion are, young persons, particularly if they come directly from a pure air into the infected atmosphere; persons whose minds are oppressed with fear or anxiety; or who have been weakened by previous illness; even those who have been fatigued, or are fasting, more readily than others whose strength has not been impaired, or which has been again recruited with food. It has been farther remarked, that persons who have issues are seldom affected by contagion.*

On the effects of febrile contagion Dr. S. is very short, he thinks *all the fevers of the jail kind*, from the slightest vernal intermittent to the true plague, are merely different shades of the same disease, and the production of one common cause, *putrefaction*. In support of this position the author has not adduced any facts, he however intends to treat the subject more fully in another work.

We now proceed to a more important part of our author's labours, the means which he adopted for the prevention and destruction of the jail contagion. After fully considering the most probable means of removing and destroying the contagion, the doctor, in our opinion, very judiciously fixed upon the use of mineral acids in a state of vapour. The mode of employing them in this way with safety was a circumstance, that opposed the greatest difficulty to his exertions. The fumes of sulphur were well known to be highly noxious to animal life, and to be incapable of being made use of either in hospitals or in the wards of a prison. The doctor's observations having however previously led him to conclude, that the vapour of the *nitrous acid* did not affect the breathing in the same dangerous way, he ventured upon it's use, and his success at Winchester, and in some trials made at the Middlesex hospital, seem fully to justify it's employment as a safe and powerful mean of destroying contagion.

The methods which Dr. S. adopted at Winchester, for purifying the prison and hospital wards, are thus described:

P. 56.—'Upon my arrival at Winchester, the first object that seemed to claim my attention, was the enlargement of the hospital; which I found could easily be accomplished, as there were several empty wards adjoining, that might, in a few days, be fitted up for the reception of the sick. I therefore gave orders that this should be immediately done: at the same time, to insure the free admission of air, so necessary for their recovery, I directed that the casements of most of the windows should be removed, and the windows leverboarded*; that the chimneys in the different wards should be contracted into narrow flues, and a fire kept constantly in each; and that, close to the ceiling, circular openings should be made in the walls separating the different apartments, which would allow an uninterrupted circulation of air through the whole,

* * The name given by the tradesmen to a coarse kind of venetian window-blind.'

now capacious enough, with the proposed addition, to contain three hundred men. But, whilst I was engaged in this most necessary work, my attention was called off, by information I received of the sick list increasing so rapidly that, unless some check was given to the contagion, the addition made to the hospital, and twice as much, would soon be insufficient for the accommodation of those who were daily seized with the distemper. I now perceived that I had begun at the wrong end of the business; that it was necessary to give my first attention to the prisoners, and, although I might not immediately succeed in destroying the contagion, I must at least endeavour to lessen the violence of it; that, this being done, I should have room enough for the sick, and sufficient leisure to attend to them. I therefore, after again examining with attention the prisoners and prison wards, adopted the following plan.

‘ I divided the whole of the prison wards into four parts; and, lodging the prisoners, which could easily be done, in three of those parts, I set aside the fourth for the purpose of purification, which was conducted as follows :

‘ After removing all the hammocks, bedding, &c. from the wards, they were first thoroughly cleaned out; then the hammock posts were well washed with diluted marine acid, and the same thrown, by means of garden watering machines, to the upper parts of the posts, as high as the ceiling. The wards, when dry, were closely shut up, and pots placed in them, at different distances, containing from half a pound to a pound of nitre, which was deflagrated by an iron heater, put into each pot. The wards were then shut up for some hours, and, when opened, were exposed to a free ventilation. After this process had been once or twice repeated, the wards were again furnished with fresh hammocks, palliasses, and bedding, instead of the old bedding, &c. which was entirely taken away. Having thus prepared the wards, I ordered as many of the prisoners, as could be lodged in them, to be taken to the river in companies, about one hundred at a time. They were there stripped, washed, and new clothed: all their old clothes being carefully removed, they were brought back to the prison, and lodged in the prepared wards. The good effect of this plan, so far as it could be carried into execution, was immediately felt; as none of the prisoners*, so managed, were afterwards seized with the distemper; but, as we could not procure a sufficient quantity of fresh clothes and bedding, we were obliged to supply this defect by fumigating and purifying those which we had taken away, and delivering them again to their owners.

‘ We employed the new clothes and bedding for the second division, as we had done for the first. The third division of the prisoners was treated in the same manner, and the same means were employed for purifying the different prison wards; the effects of which, in effacing the contagion, appeared directly, from the great diminution in the number of the sick. Fearing, however,

* * About three hundred.’

that the distemper might again break out amongst them, from some latent seeds of contagion still adhering to the clothes or bedding, I desired that the prisoners should every morning be reviewed, and particularly examined respecting their health, by their own surgeon; and, as the spaniards were by this time sensible of the attention paid to them, and already experienced the good effects of it, they now of themselves (what at first could not be obtained without compulsion) took out their hammocks every day to the airing ground, and, when the weather would admit of it, exposed their* bedding to the open air during the greater part of the day. I had also a shed erected for their walking under when it rained, and a ward or two set apart for their dining, and did not suffer them to enter the wards where they slept, until the evening; taking care to have these wards fumigated, and well ventilated every day.'

We have laid this full account of the author's mode of managing the prisoners, in this very contagious fever, before the reader, because it may be practically useful to those who are entrusted with the care and direction of hospitals and prisons.

The author's medicinal treatment of this disease is equally judicious and proper; after having the patients bathed, and their soiled clothes fumigated and removed, he seems on the first attack to have endeavoured to expel the contagion by means of antimonial emetics with laxative clysters or mixtures, and afterwards to induce perspiration by means of cordial antimonial remedies with opiates. The advantage of emetics given at the commencement of the disorder has been noticed by Hoffman, and particularly enforced by Pringle, Lind, and many other authors of a still more recent date.

Of the use of blisters, though strongly recommended by Lind, our author speaks with considerable diffidence, and has very properly advised them to be applied only in the beginning of the disease.

Together with these means of cure, Dr. S. also suggests the use of calomel for the purpose of cleansing the *primæ viæ*, and the bathing of the feet, legs, and even the whole body in warm water, in order to wash away any remains of contagion that may adhere to the surface of the body. Bark and other tonics are likewise to be exhibited with a view of preventing a relapse, and for the purpose of strengthening the system. Our author, with Lind, and some other practitioners, who have since written on this disease, however, strongly condemns the use of the lancet in this fever. Purging he also considers as nearly as hazardous a remedy as bleeding, and thinks, that, although it may be advantageous in the bilious remittent, and putrid fevers, it is extremely improper in the jail fever. Several other remedies are also noticed as the author proceeds, and the circumstances and situations in which they may be employed with a probability of success are distinctly pointed out; in fact, beside his own improvements, the author appears

* I had drying posts and lines put up in the airing ground for that purpose.'

to have judiciously collected and concentrated in the present treatise the most important and useful particulars which are given by others of the more improved methods of treating this very fatal distemper.

In the first part of an appendix to this treatise we meet with some additional testimony in favour of a remedy which the doctor had proposed for the cure of fevers. This is the *spiritus vitrioli dulcis* (*spiritus ætheris vitriolici*). The fact of Dr. Chisholm and monsieur Poissonier having recorded the utility of this medicine in the malignant pestilential fever which lately raged in the West Indies, is unquestionably a circumstance highly favourable to the opinion which Dr. S. had long ago laid before the public, concerning the advantages to be expected from this medicine in the cure of fever of the low or putrid kind.

In the latter part, the author enters into a minute examination of the different means hitherto employed to destroy the jail contagion. In doing this he arranges them under two separate heads, 'the physical and the chemical.' This part of our author's inquiry deserves the particular attention of medical men, and particularly those engaged in hospital practice, or on board ships of war. For if the means which have been generally employed to remove contagion be so ineffectual and inadequate as Dr. S. supposes them to be; and there does not seem to be any reason for disputing his reasoning or the accuracy of his conclusions; it must be highly necessary for practitioners to have recourse to means of a more powerful and effectual nature.

Improvements in chemistry have indisputably led to improvements in the arts connected with it, and perhaps in none more than that of medicine, and particularly that department of it which relates to the subject of the present inquiry. A more correct knowledge of the nature and use of mineral substances, and especially of the mineral acids, derived from the discoveries of modern chemists, has unquestionably contributed in no small degree to render their application in medical practice more certain and exact. The sulphureous acid has been long employed for the purposes of removing contagion, but not without considerable inconvenience from its noxious qualities; it was therefore a circumstance of much importance to discover another substance, which might be less objectionable in its qualities, and at the same time equally efficacious in the removal of contagion. Such a substitute Dr. S. supposes he has discovered in the *nitrous acid*.

Having instituted a set of experiments for the purpose of determining the safety and efficacy of this, and some other substances of the same kind, he draws the following conclusions concerning the order in which they may be considered in regard to safety and utility. p. 189.

- ' 1st. The vapour of nitrous acid, arising from nitre decomposed by vitriolic acid.
- ' 2. Ditto—of nitrous acid in its fuming state, or when the nitrous acid is mixed with nitrous gas.
- ' 3. Ditto—of marine acid, arising from common salt, decomposed by vitriolic acid.

- * 4. Ditto—of nitrous and marine acids, obtained from the decomposition of nitre and common salt by vitriolic acid.
- * 5. Ditto—of sulphur, burnt with an eighth part of nitre.
- * 6. Ditto—of sulphur, burnt with charcoal.
- * 7. Ditto—of oxygenated marine acid, obtained by putting manganese to marine acid.

As the first vapour is perfectly harmless, in any quantity in which it may be required, it is evidently the most proper to be employed in all situations where people are necessarily present; and if it should prove efficacious in destroying contagion, of which I have not the smallest doubt, it is the *desideratum*, so much sought after by Dr. Lind; but which he confesses, with his usual candour, he never could find out.

The second, though more pungent than the first, may I believe be employed with the greatest safety; at least, I have never observed any inconvenience from using it. But as it cannot so easily be procured in considerable quantity, and is attended with greater inconvenience and expence, I have of late years only made use of the first.

Our experiments likewise warrant us to affirm, that the third, or marine acid, though more stimulating, and more apt to excite coughing, than the nitrous, may be safely used, at least in a moderate quantity, where people are present; and where nitre cannot be had, I should have no hesitation in employing it.

Of the fourth I can say but little, only that, in breathing it, I perceived it more pungent than the pure marine acid; and therefore, unless it should be found to possess superior efficacy in destroying contagion, I would not employ it where there are people present.

As the fifth never can be used with safety where there are people present, its use must be solely confined to fumigating empty apartments, clothes, furniture, &c.

The sixth should never be employed, as the carbonic acid may do harm, and never can have any effect on contagion.

Of the seventh I have no particular knowledge, only that it is extremely deleterious, and I believe extremely powerful; but whether it has more effect on contagion than the other mineral acids, experience only can determine.

Although the muriatic acid has been lately employed in the hospitals of France, upon the recommendation of a very excellent chemist, mons. Guiton of Dijon, probably better known to the chemical reader by the name of mons. de Morveau, for the purpose of destroying contagion; we do not remember to have seen the *nitrous acid* recommended with the same intention by any writer before Dr. S. Therefore the discovery of this improvement in the method of removing contagion, should it be fully established by future trials in fumigating tainted clothes, bedding, &c., and in purifying ships, prisons, and hospitals, must be considered at least equally important with any that has hitherto been made in the healing art.

The doctor concludes his excellent tract with some judicious rules and directions respecting the manner of using the different substances employed for the removal of contagion.

To

To the above treatise the author has very properly subjoined his account of the experiment made at the desire of the lords commissioners of the admiralty on board the *Union* hospital ship, to determine the effect of the nitrous acid in destroying contagion, and the safety with which it may be employed; which is sold alone to those who had purchased his description before, pr. 1s. 6d. In this account of an experiment, which seems to have been ably conducted by Mr. Menzies, under the direction of Dr. S., there is much interesting and useful matter. The result of the experiment strongly supports the arguments and opinions that have been maintained in the preceding tract.

The easy and expeditious manner, in which ships and hospitals may be ventilated and purified by the processes here described and recommended, is also a circumstance certainly important to those connected with, or engaged in, either the naval or military service.

A. R.

ART. XI. *Darwin's Zoonomia*. Vol. II.

[Continued from Vol. XXIII. p. 456.]

IN the former part of our review of this work, we produced passages to elucidate the superiority of our author to preceding systematics in point of popular instruction. To these we are tempted, before we proceed, to add another of extreme importance. It is what occurs at p. 188, on the subject of parturition.

P. 188.—‘Parturition is not a disease, it is a natural process, but is more frequently unfortunate in high life than amongst the middle class of females; which may be owing partly to fear, with which the priests of *Lucina* are liable to inspire the ladies of fashion to induce them to lie in in town; and partly to the bad air of London, to which they purposely resort.

‘There are however other causes, which render parturition more dangerous to the ladies of high life; such as their greater general debility from neglect of energetic exercise, their inexperience of the variations of cold and heat, and their seclusion from fresh air. To which must be added, that great source of the destruction of female grace and beauty, as well as of female health, the tight stays, and other bandages, with which they are generally tortured in their early years by the active folly of their friends, which by displacing many of the viscera impedes their actions, and by compressing them together produces adhesions of one part to another, and affects even the form and aperture of the bones of the pelvis, through which the nascent child must be protruded.

‘As parturition is a natural, not a morbid process, no medicine should be given, where there is no appearance of disease. The absurd custom of giving a powerful opiate without indication to all women, as soon as they are delivered, is, I make no doubt, frequently attended with injurious, and sometimes with fatal consequences. See class II. 1. 2. 16.

‘Another thing very injurious to the child, is the tying and cutting the navel-string too soon; which should always be left till the child has not only repeatedly breathed, but till all pulsation in

the cord ceases. As otherwise the child is much weaker than it ought to be; a part of the blood being left in the placenta, which ought to have been in the child; and at the same time the placenta does not so naturally collapse, and withdraw itself from the sides of the uterus, and is not therefore removed with so much safety and certainty. The folly of giving rue or rhubarb to new-born children, and the danger of feeding them with gruel instead of milk, is spoken of in class I. 1. 2. 5. and II. 1. 2. 16.'

The dextrous use made by Dr. D. of the function of the absorbents we reckon among the most conspicuous excellencies of his work. In health it is obvious, that there will be a due balance between the action of these and the other sets of vessels. Upon this depends the proper quantity and consistence of the excretions and secretions, a state of the surface intermediate between dryness and excessive moisture, and the healthy condition of the membranes that line both open and close cavities. A variety of morbid appearances must, of course, taken place when the balance is overturned. The quotations in our former article will serve, in some measure, to show how Dr. D. has applied this principle. We shall add a few more examples, premising only, that the number of morbid phenomena, which he has explained by the help of it, can be conceived only from the actual perusal of the book itself.

P. 36.—*Lingua arida.* Dry tongue occurs in those fevers, where the expired air is warmer than natural; and happens to all those, who sleep with their mouths open; the currents of air in respiration increasing the evaporation. There is also a dryness in the mouth from the increased action of the absorbent vessels, when a sloe or a crab-apple are masticated; and after the perspiration has been much increased by eating salt or spice, or after other copious secretions; as after drunkenness, cathartics, or fever fits, the mucus of the mouth becomes viscid, and in small quantity, from the increased absorption, adhering to the tongue like a white slough. In the diabetes, where the thirst is very great, this slough adheres more pertinaciously, and becomes black or brown, being coloured after a few days by our aliment or drink. The inspissated mucus on the tongue of those, who sleep with their mouths open, is sometimes reddened as if mixed with blood, and sometimes a little blood follows the expuition of it from the fauces owing to its great adhesion. When this mucus adheres long to the papillæ of the tongue, the saliva, which it contains in its interstices, like a sponge, is liable to become putrid, and to acquire a bitter taste, like other putrid animal substances; which is generally mistaken for an indication of the presence of bile.

' M. M. Warm subacid liquids.'

P. 46.—*Calculus arthriticus.* Gout-stones are formed on inflamed membranes, like those of the kidneys above described, by the too hasty absorption of the thinner and saline parts of the mucus. Similar concretions have been produced in the lungs, and even in the pericardium; and it is probable, that the ossification, as it is called, of the minute arteries, which is said to attend old age, and to precede some mortifications of the extremities, may be a process of this kind.

' As

* As gout-stones lie near the surface, it is probable, that ether, frequently applied in their early state, might render them so liquid as to permit their reabsorption; which the stimulus of the ether might at the same time encourage.

* *Rheumatismus chronicus*. Chronic rheumatism. After the acute rheumatism some inspissated mucus, or material similar to chalk-stones of the gout, which was secreted on the inflamed membrane, is probably left, owing to the too hasty absorption of the thinner and saline part of it; and by lying on the fascia, which covers some of the muscles, pains them, when they move and rub against it, like any extraneous material.

* The pain of the shoulder, which attends inflammations of the upper membrane of the liver, and the pains of the arms, which attend asthma dolorificum, or dropsy of the pericardium, are distinguished from the chronic rheumatism, as in the latter the pain only occurs on moving the affected muscles.

* M. M. Warm bath, cold bath, bandage of emplastrum de minio put on tight, so as to compress the part. Cover the part with flannel. With oiled silk. Rub it with common oil frequently. With ether. A blister. A warmer climate. Venesection. A grain of calomel and a grain of opium for ten successive nights. The peruvian bark.

P. 199.—*Diaphragmitis*. Inflammation of the diaphragm. Pain round the lower ribs as if girt with a cord. Difficult respiration performed only by elevating the ribs and in an erect posture. The corners of the mouth frequently retracted into a disagreeable smile, called risus sardonius.

* Those animals, which are furnished with clavicles, or collar-bones, not only use their foremost feet as hands, as men, monkeys, cats, mice, squirrels, &c. but elevate their ribs in respiration as well as depress the diaphragm for the purpose of enlarging the cavity of the chest. Hence an inflammation of the diaphragm is sudden death to those animals, as horses and dogs, which can only breathe by depressing the diaphragm; and is, I suppose, the cause of the sudden death of horses that are over-worked; whereas, in the human animal, when the diaphragm is inflamed, so as to render its motions impossible from the pain they occasion, respiration can be carried on, though in a less perfect manner, by the intercostal muscles in the elevation of the ribs. In pleurisy the ribs are kept motionless, and the respiration is performed by the diaphragm, as may be readily seen on inspecting the naked chest, and which is generally a bad symptom; in the diaphragmitis the ribs are alternately elevated, and depressed, but the lower part of the belly is not seen to move.

* M. M. As in pleurisy and peripneumony. When the patient becomes delirious, and smiles disagreeably by intervals, and is become so weak, that evacuations by the lancet could be used no further, and I have almost despaired of my patient, I have found in two or three instances, that about five or six drops of tinct. thebaic. given an hour before the evening exacerbation, has had the happiest effect, and cured the patient in this case, as well as in common peripneumony; it must be repeated two or three evenings, see

class II. 1. 2. 4. as the exacerbation of the fever and difficult respiration and delirium generally increase towards night.

'The stimulus of this small quantity of opium on a patient previously so much debilitated, acts by increasing the exertion of the absorbent vessels, in the same manner as a solution of opium, or any other stimulant, put on an inflamed eye after the vessels are previously emptied by evacuations, stimulates the absorbent system, so as to cause the remaining new vessels to be immediately reabsorbed. Which same stimulants would have increased the inflammation, if they had been applied before the evacuations. See class II. 1. 2. 2. Sect. XXXIII. 3. 1. When the sanguiferous system is full of blood, the absorbents cannot act so powerfully, as the progress of their contents is opposed by the previous fulness of the blood-vessels; whence stimulants in that case increase the action of the discerning system more than of the absorbent one; but after copious evacuation this resistance to the progress of the absorbed fluids is removed; and when stimulants are then applied, they increase the action of the absorbent system more than that of the discerning one. Hence opium given in the commencement of inflammatory diseases destroys the patient; and cures them, if given in very small doses at the end of inflammatory diseases.'

The consideration of *retrograde* motions may fairly be stated to have been introduced into pathology by the present writer. It is, in our estimation, an idea equally ingenious and profound. It's application to a certain extent will be controverted; but, in other cases, it's occurrence is undeniable. No person, for example, will question the frequent inversion of the motions of the stomach and connected parts: and yet no theorist, as far as we know, had availed himself of this obvious fact, in order to account for some curious symptoms which evidently arise from inversion. The following quotation will exemplify our remark.

P. 154.—*Globus hystericus.* Hysteric suffocation is the perception of a globe rolling round in the abdomen, and ascending to the stomach and throat, and there inducing strangulation. It consists of an ineffectual inversion of the motions of the œsophagus, and other parts of the alimentary canal; nothing being rejected from the stomach.

'M. M. Tincture of castor, tinct. of opium, of each 15 drops. See Hysteria, class I. 3. 1. 9.

'*Vomendi conamen inane.* An ineffectual effort to vomit. It frequently occurs, when the stomach is empty, and in some cases continues many hours; but as the lymphatics of the stomach are not inverted at the same time, there is no supply of materials to be ejected; it is sometimes a symptom of hysteria, but more frequently attends irregular epilepsies or reveries; which however may be distinguished by their violence of exertion, for the exertions of hysteric motions are feeble, as they are caused by debility; but those of epilepsies, as they are used to relieve pain, are of the most violent kind; insomuch that those who have once seen these ineffectual efforts to vomit in some epilepsies, can never again mistake them for symptoms of hysteria. See a case in sect. XIX. 2.

'M. M. Blister. Opium; Crude mercury.

* *Borborismus*. A gurgling of the bowels proceeds from a partial inversion of the peristaltic motions of them, by which the gas is brought into a superior part of the bowel, and bubbles through the descending fluid, like air rushing into a bottle as the water is poured out of it. This is sometimes a distressing symptom of the debility of the bowels joined with a partial inversion of their motions. I attended a young lady about sixteen, who was in other respects feeble, whose bowels almost incessantly made a gurgling noise so loud as to be heard at a considerable distance, and to attract the notice of all who were near her. As this noise never ceased a minute together for many hours in a day, it could not be produced by the uniform descent of water, and ascent of air through it, but there must have been alternately a retrograde movement of a part of the bowel, which must again have pushed up the water above the air; or which might raise a part of the bowel, in which the fluid was lodged, alternately above and below another portion of it; which might readily happen in some of the curvatures of the smaller intestines, the air in which might be moved backward and forward like the air-bubble in a glass-level.

* M. M. Essential oil. Ten corns of black pepper swallowed whole after dinner, that its effect might be slower and more permanent; a small pipe occasionally introduced into the rectum to facilitate the escape of the air. Crude mercury. See class I. 2. 4. 9.

* *Hysteria*. The three last articles, together with the lymphatic diabates, are the most common symptoms of the hysteric disease; to which sometimes is added the lymphatic salivation, and fits of syncope, or convulsion, with palpitation of the heart (which probably consists of retrograde motions of it), and a great fear of dying. Which last circumstance distinguishes these convulsions from the epileptic ones with greater certainty than any other single symptom. The pale copious urine, cold skin, palpitation, and trembling, are the symptoms excited by great fear. Hence in hysteric diseases, when these symptoms occur, the fear, which has been usually associated with them, recurs at the same time, as in hypochondriasis, class I. 2. 4. 10. See sect. XVI. 8. 1.

* The convulsions which sometimes attend the hysteric disease, are exertions to relieve pain, either of some torpid, or of some retrograde organ; and in this respect they resemble epileptic convulsions, except that they are seldom so violent as entirely to produce insensibility to external stimuli; for these weaker pains cease before the total exhaustion of sensorial power is produced, and the patient sinks into imperfect syncope; whereas the true epilepsy generally terminates in temporary apoplexy, with perfect insensibility to external objects. These convulsions are less to be dreaded than the epileptic ones, as they do not originate from so permanent a cause.

* The great discharge of pale urine in this disease is owing to the inverted motions of the lymphatics, which arise about the neck of the bladder, as described in sect. XXIX. 4. 5. And the lymphatic salivation arises from the inverted motions of the salivary lymphatics.

‘Hysteria is distinguished from hypochondriasis, as in the latter there are no retrograde motions of the alimentary canal, but simply a debility or inirritability of it, with distention and flatulency. It is distinguished from apepsia and cardialgia by there being nothing ejected from the stomach by the retrograde motions of it, or of the œsophagus.’

These specimens have been taken from the first two classes; the diseases of irritation and those of sensation. It is to the diseases of these classes that the attention of medical writers, in all ages, has been most directed. Our author, however, does not appear to less advantage under the heads of volition and association, though in many of the disorders, comprehended in his last two classes, he had few or no guides. This part of the work was the more difficult, as it includes those obscure cases, which have been usually termed affections of the mind. The general reader, too, will meet with most entertainment here, as much of the matter belongs to the conduct and observation of common life, rather than to the business of the physician. We shall endeavour to elucidate the several particulars of this account by apposite quotations. What is said on the *prognostic* in mania will not only be found interesting without reference to any single individual, but also as it goes to prove, that the recovery of his majesty from his most alarming illness, supposing the current report of his febrile state to have been well founded, was a mere matter of course.

P. 360.—‘*Prognostic.* The temporary quick pulse attending some maniacal cases is simply a symptom of debility, and is the consequence of too great exertions; but a permanent quick pulse shews the presence of fever, and is frequently a salutary sign; because, if the life of the patient be safe, when the fever ceases, the insanity generally vanishes along with it, as mentioned above. In this case the kind of fever must direct the method of curing the insanity; which must consist of moderate evacuations and diluents, if the pulse be strong; or by nutrientia, bark, and small doses of opium, if the pulse be weak.

‘Where the cause is of a temporary nature, as in puerperal insanity, there is reason to hope, that the disease will cease, when the bruises, or other painful sensations attending this state, are removed. In these cases the child should be brought frequently to the mother, and applied to her breast, if she will suffer it, and this whether she at first attends to it or not; as by a few trials it frequently excites the storgè, or maternal affection, and removes the insanity, as I have witnessed.

‘When the madness is occasioned by pain of the teeth, which I believe is no uncommon case, these must be extracted; and the cure follows the extinction of the pain. There is however some difficulty in detecting the delinquent tooth in this case, as in hemicrania, unless by its apparent decay, or by some previous information of its pain having been complained of; because the pain of the tooth ceases, as soon as the exertions of insanity commence.

‘When a person becomes insane, who has a family of small children to solicit his attention, the prognostic is very unfavourable;

as

as it shews the maniacal hallucination to be more powerful than those ideas which generally interest us the most.

Genus 1, of order 1, of the diseases of volition offers much important knowledge. It contains the cases of *increased action of muscles from increased volition*. We shall transcribe one article entire, and subjoin a few remarks.

P. 326.—*Convulsio*. Convulsion. When the pains from defect or excess of motion are more distressing than those already described, and are not relievable by such partial exertions, as in screaming, or laughter, more general convulsions occur; which vary perhaps according to the situation of the pained part, or to some previous associations formed by the early habits of life. When these convulsive motions bend the body forwards, they are termed *emprostotonoi*; when they bend it backward, they are termed *opisthotonoi*. They frequently succeed each other, but the *opisthotonoi* are generally more violent; as the muscles, which erect the body, and keep it erect, are naturally in more constant and more forcible action than their antagonists.

The causes of convulsion are very numerous, as from toothing in children, from worms or acidity in their bowels, from eruption of the distinct small-pox, and lastly, from breathing too long the air of an unventilated bed-room. Sir G. Baker, in the Transactions of the College, described this disease, and detected its cause; where many children in an orphan-house were crowded together in one chamber without a chimney, and were almost all of them affected with convulsion; in the hospital at Dublin, many died of convulsions before the real cause was understood. See Dr. Beddoes's Guide to Self-preservation. In a large family, which I attended, where many female servants slept in one room, which they had contrived to render inaccessible to every blast of air; I saw four who were thus seized with convulsions, and who were believed to have been affected by sympathy from the first who fell ill. They were removed into more airy apartments, but were some weeks before they all regained their perfect health.

Convulsion is distinguished from epilepsy, as the patient does not intirely lose all perception during the paroxysm. Which only shews, that a less exhaustion of sensorial power renders tolerable the pains which cause convulsion, than those which cause epilepsy. The hysteric convulsions are distinguished from those, owing to other causes, by the presence of the expectation of death, which precedes and succeeds them, and generally by a flow of pale urine; these convulsions do not constantly attend the hysteric disease, but are occasionally superinduced by the disagreeable sensation arising from the torpor or inversion of a part of the alimentary canal. Whence the convulsion of laughter is frequently sufficient to restrain these hysteric pains, which accounts for the fits of laughter frequently attendant on this disease.

M. M. To remove the peculiar pain which excites the convulsions. Venesection. An emetic. A cathartic with calomel. Warm bath. Opium in large quantities, beginning with smaller ones. Mercurial frictions. Electricity. Cold bath in the paroxysm; or cold

cold asperision. See Memoirs of Med. Society, Lon. V. 3. p. 147. a paper by Dr. Currie.

Former writers had referred the various inordinate movements of the voluntary muscles to plethora, and a variety of causes; but their hypotheses have always appeared to us remote alike from nature and from utility. The principle on which Dr. D. has attempted to explain them we cannot but admit; every nurse must be satisfied, that such motions do arise from pain; for every child, who has the belly-ache, exemplifies the position: but our author has not, we think, thoroughly cleared up the subject. We do not recollect, that he has any where distinctly said, that certain convulsive movements do originate in *irritation*; or if he have said it, he has not discriminated these from the other. The twitchings of a bundle of fibres, while the rest of the muscle is quiescent, seem to afford a clear example of irritative convulsion, which, perhaps, depends upon too great a proportion of nervous or sensorial power being conducted by one twig of a nerve. Probably there are more general convulsions of this species. The writer of this article knows a person, who, for many years, has been occasionally subject to startings of his limbs, and of his whole frame, as he is dropping, or after he has fallen, asleep. The startings appear exactly to resemble the effect of an electric shock, partially or generally applied. They have frequently alarmed a bed-fellow; but there is nothing of convulsion at any other time; or any thing at this time beyond a single movement; as if certain muscles were strongly irritated. The writer believes, that he has witnessed some other analogous facts. To the complete illustration of this curious topic would it not be necessary, to assort these phenomena, if such exist, and also to discover why certain severe pains, as from ulcerated cancer, tooth-ach, &c. are not attended with convulsions?

We shall relieve this discussion, and terminate the present article, by our author's account of a very common and very obstinate moral malady.

P. 408.—*Credulitas*. Credulity. Life is short, opportunities of knowledge rare; our senses are fallacious, our reasonings uncertain, mankind therefore struggles with perpetual error from the cradle to the coffin. He is necessitated to correct experiment by analogy, and analogy by experiment; and not always to rest satisfied in the belief of facts even with this two-fold testimony, till future opportunities, or the observations of others, concur in their support.

Ignorance and credulity have ever been companions, and have misled and enslaved mankind; philosophy has, in all ages, endeavoured to oppose their progress, and to loosen the shackles they had imposed; philosophers have, on this account, been called unbelievers: unbelievers of what? of the fictions of fancy, of witchcraft, hobgoblins, apparitions, vampires, fairies; of the influence of stars on human actions, miracles wrought by the bones of saints, the flights of ominous birds, the predictions from the bowels of dying animals, expounders of dreams, fortune-tellers, conjurors, modern prophets, necromancy, cheiromancy, animal magnetism, with endless variety of folly? These they have disbelieved and despised, but have ever bowed their hoary heads to Truth and Nature.

• Mankind

• Mankind may be divided in respect to the facility of their belief or conviction into two classes; those, who are ready to assent to single facts from the evidence of their senses, or from the serious assertions of others; and those, who require analogy to corroborate or authenticate them.

• Our first knowledge is acquired by our senses; but these are liable to deceive us, and we learn to detect these deceptions by comparing the ideas presented to us by one sense with those presented by another. Thus when we first view a cylinder, it appears to the eye as a flat surface with different shades on it, till we correct this idea by the sense of touch, and find its surface to be circular; that is, having some parts gradually receding further from the eye than others. So when a child, or a cat, or a bird, first sees its own image in a looking-glass, it believes that another animal exists before it, and detects this fallacy by going behind the glass to examine, if another tangible animal really exists there.

• Another exuberant source of error consists in the false notions, which we receive in our early years from the design or ignorance of our instructors, which affect all our future reasoning by their perpetual intrusions; as those habits of muscular actions of the face or limbs, which are called tricks, when contracted in infancy continue to the end of our lives.

• A third great source of error is the vivacity of our ideas of imagination, which perpetually intrude themselves by various associations, and compose the farrago of our dreams; in which, by the suspension of volition, we are precluded from comparing the ideas of one sense with those of another, or the incongruity of their successions with the usual course of nature, and thus to detect their fallacy. Which we do in our waking hours by a perpetual voluntary exertion, a process of the mind above mentioned, which we have termed intuitive analogy. Sect. XVII. 3. 7.

• This analogy presupposes an acquired knowledge of things; hence children and ignorant people are the most credulous, as not possessing much knowledge of the usual course of nature; and secondly, those are most credulous, whose faculty of comparing ideas, or the voluntary exertion of it, is slow or imperfect. Thus if the power of the magnetic needle of turning towards the north, or the shock given by touching both sides of an electrized coated jar, was related for the first time to a philosopher, and to an ignorant person; the former would be less ready to believe them, than the latter; as he would find nothing similar in nature to compare them to, he would again and again repeat the experiment, before he would give it his entire credence; till by these repetitions it would cease to be a single fact, and would therefore gain the evidence of analogy. But the latter, as having less knowledge of nature, and less facility of voluntary exertion, would more readily believe the assertions of others, or a single fact, as presented to his own observation. Of this kind are the bulk of mankind; they continue throughout their lives in a state of childhood, and have thus been the dupes of priests and politicians in all countries and in all ages of the world.

• In regard to religious matters, there is an intellectual cowardice instilled into the minds of the people from their infancy; which prevents

prevents their inquiry: credulity is made an indispensable virtue; to inquire or exert their reason in religious matters is denounced as sinful; and in the catholic church is punished with more severe penances than moral crimes. But in respect to our belief of the supposed medical facts, which are published by variety of authors; many of whom are ignorant, and therefore credulous; the golden rule of David Hume may be applied with great advantage. "When two miraculous assertions oppose each other, believe the less miraculous." Thus if a person is said to have received the small-pox a second time, and to have gone through all the stages of it, one may thus reason: twenty thousand have been exposed to the variolous contagion a second time without receiving the variolous fever, to every one who has been said to have thus received it; it appears therefore less miraculous, that the assertor of this supposed fact has been deceived, or wishes to deceive, than that it has so happened contrary to the long experienced order of nature.

'M. M. The method of cure is to increase our knowledge of the laws of nature, and our habit of comparing whatever ideas are presented to us with those known laws, and thus to counteract the fallacies of our senses, to emancipate ourselves from the false impressions which we have imbibed in our infancy, and to set the faculty of reason above that of imagination.'

In our next number, we shall give an abstract of Dr. D.'s elaborate theory of fever.

ART. XII. *Considerations on the Medicinal Use and Production of Facitious Airs.* By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. *With Tables of Cases in which facitious Airs have been employed.* 133 pages. Price 3s. sewed. Johnson, 1795.

IN this publication a considerable portion of additional evidence in favour of the pneumatic practice in the cure of different disorders is introduced to the attention of the practitioner. The effects of this practice, in the cure of sir William Chambers, is so very extraordinary, that we cannot resist the temptation of laying it before the reader in the manner in which it is detailed by himself.

P. 2.—'Previous to my coming under Dr. Thornton's care, every means which extensive experience and great abilities could suggest, had been tried by my friend Dr. Turton. My complaint seemed to be of such a nature, as to baffle all the powers of art. I was at that time hardly able to move from one chair to another. It was with the utmost difficulty I could get up stairs. I had water in both my lower extremities, and great oppression on my breath, so that when I lay down to sleep, I was frequently obliged to start up and resume an upright posture, to prevent myself from being, as it were, suffocated. My nights were bad, my appetite gone, and for months I had not been able to swallow any thing solid. Indeed I had given myself up as a lost man, until I heard of the vital air, which my friends told me had done such extraordinary things in medicine and surgery. I conceived that as the application was to the seat of the disease, it promised more than most other remedies, and accordingly about ten months back I began the inhalation of this air. Dr.

Thornton

Thornton approved of the plan of medicine I was pursuing, which was bitters to strengthen the system, and as occasion might require, a warm laxative pill; these were therefore continued. After a few weeks' trial of this new mode of treatment by the vital air, the above medicines being continued, my strength was so far recruited, that from my own reckoning, I could walk upwards of two miles; my ancles did not pit; my breathing was relieved; my appetite improved; and my countenance so much mended, that all my friends, together with my physician, congratulated me on my recovery. I was able to pay my respects to his majesty, who complimented me much on my good looks, and made many inquiries respecting the vital air. I was enabled regularly to attend the board. But I had to battle through such a winter, as few at my time of life have been able to support. The influenza, which was general, was a great draw back to my full restoration, as the vital air was obliged to be desisted from at that time, and recourse was had to evacnants, cooling medicines, blisters, cupping, and a low diet. But this, together with several colds, that have occasionally attacked me, has, in my mind, only manifested the more the efficacy of the vital air in my complaint, for as soon as it has been judged prudent to have again recourse to the vital air, the symptoms that had gained ground during the intermission, have been as constantly subdued, and my friend Dr. Turton has told me, "that I could not do better than to go back to the vital air," to which I do not hesitate to ascribe my present freedom from oppressive respiration, comfortable nights, clean ancles, power of eating solids, with appetite, and in a few words, as much return of health, as a person at my time of life (85) has reason to expect after such an attack, and I think abundantly sufficient to be thankful for, and to prove the virtue of the vital air in all complaints of this nature; but this I must leave to you, Dr. Thornton, and others to determine, to whom I sincerely wish every success in your laudable attempts to lessen the afflictions of mankind, and have the honour to be, &c.'

The observations of Dr. Thornton on this very interesting case, as well as on many others contained in this pamphlet, are not only judicious, but display a mind extremely active, and well disposed for the investigation of truth.

The cautions which are necessary to be attended to in the use of different kinds of air, as pointed out by Mr. Watt, are also extremely proper, and in the present state of pneumatic practice may be of considerable utility in guiding the conduct of the practitioner.

P. 37.—1. Oxygene air is subject to be debased with fixed air, if any inflammable matter be mixed with the manganese from which it is procured, (which may frequently happen by accident), or when it is prepared in a new fire-tube, or one in which hydro-carbonate has been prepared; in all these cases, the quantity of oxygene air produced, will be much less than would otherwise be yielded by the same quantity of manganese.—This species of air when fresh made, also contains a large quantity of manganese in a state of suspension, which it deposits upon being kept some hours at rest.

It has been found by several patients, that the fresh-made air containing the suspended manganese occasions a disagreeable sickness, and

and that which contains much fixed air, occasions sickness and pains in the breast, which do not entirely subside for some days, though they do not seem to be of a malignant nature.

‘ I suspect therefore that some unpleasant effects which have been imputed to oxygene air, may have been owing to one or both of these causes; and therefore recommend, that in preparing this air, there should always be some caustic lime well mixed in the water of the refrigeratory, and kept suspended by a gentle motion of the agitator, and that when the air is procured it should be well shaken with some quick lime and water in the air holder, in which it should be kept twelve hours before it is used, shaking it well from time to time. To these add the precaution of appropriating a fire-tube solely to the preparation of oxygene, and it will be attained free from any noxious admixture.

‘ Hydro-carbonate air is also subject to an admixture of fixed air, which from the relation of intelligent practitioners, seems to diminish its efficacy, and may not in many cases be proper to be administered where hydro-carbonate is useful. I am assured by Mr. Barr, that to procure this air (hydro-carbonate) of a good quality, the water should be admitted so slowly, that it may require twenty minutes to procure one full of the large bellows, and that when longer time was employed, in consequence of a slower admission of water, the air was still more efficacious.

‘ I recommend the same precautions of mixing lime in the water of the refrigeratory, and of shaking the hydro-carbonate with lime and water in the air-holder, as for the oxygene; but I am not enabled to decide whether it is necessary to keep the air till it deposits its charcoal, some gentlemen think that on the contrary, it is best to use it when fresh made.

‘ The great powers of the hydro-carbonate air require the dose to be measured with the utmost accuracy, I therefore recommend that it be always measured out of the air-holder, by pouring in the measure of water as directed, and never measured by means of the hydraulic bellows, which is not so exact a method, especially when the diameter is large.

‘ The charcoal from which this air is prepared, should always be previously well calcined, as empyreumatic vapours from half burnt wood, appear to be very deleterious; perhaps *they* may have their virtues, but it is desirable to know exactly what is administered, and the virtues of such airs may be very different from those of the hydrocarbonate.’

The same ingenious philosopher remarks farther, that ‘ the utmost care should be taken that no bits of coal, charcoal, wood, or other inflammable matter be mixed with the manganese in preparing oxygene air; and that none of the linseed oil of the fat lute penetrate into the fire-tube.’ For if any of these substances be mixed with the manganese, fixed air of a highly pungent and noxious quality will be produced. Imperfectly prepared charcoal, or mixtures of oily substances with it, are also prejudicial in preparing hydro-carbonate.

The trials with *yeast* as an internal remedy cannot be considered in any degree satisfactory; but as it has sufficiently shown itself to be

be an active medicine, it should not be lost sight of. Farther attempts may prove in what diseases, and in what states of them, it may be advantageously employed. Externally applied, it's effects appear to have been determined with greater precision; and when used in this way it promises to be an active and convenient remedy.

We are sorry to find in the concluding part of the pamphlet, that Dr. B. has been under the necessity of discontinuing, for a time, his experiments on animals and animal substances, for want of a proper apparatus. From the prosecution of these experiments we had not only to expect improvements in pneumatic practice, but also important physiological conclusions.

In the close of the work, Dr. B. promises some general reflections on the effects of airs; but it is evident, as he justly remarks, that before a theory can be fully established, a considerable number of additional facts must be produced, and the observations on them be carefully collected and compared.

ART. XIII. *An Address to Medical Students; a Letter to Dr. Fordyce; with Remarks and Questions upon Quotations from Dr. Fordyce's Dissertation on Simple Fever.* 8vo. 32 pages. Price 1s. Bell. 1795.

The anonymous writer of this flimsy and trifling performance gravely informs us, that societies have done more for the improvement of medical science at Edinburgh than even the industry of it's professors. How far he may be correct in this assertion we shall not take upon us to determine; but we have also had sufficient reason to know, that institutions of this kind have been by no means sparing in the propagation of theories.

The attacks, which are here made on the 'Dissertation on simple Fever,' have more of quibble than of the solid and manly objection of the enlightened practitioner.

ART. XIV. *Observations on the Tussis Convulsiva, or, Hooping Cough, as read at the Lyceum Medicum Londinense. Wherein the Nature, Cause, and Cure of this Disease are endeavoured to be demonstrated, and the Practice of exhibiting Emetics, shewn to be pernicious and useless.* By John Gale Jones. 8vo. 36 pages. Price 1s. Allen and West.

IN this paper, which was read at the *Lyceum Medicum Londinense*, the author attempts to combat some prevailing opinions, and to controvert some peculiar prejudices, which he conceives to have been adopted by medical practitioners without sufficient consideration.

The plan of treatment which the author reprobates is that of administering emetics; and he thinks it a much more safe and advantageous practice to employ the cordial and stimulant method of treating the disease. But notwithstanding this writer's bold and unqualified assertions to the contrary, we suspect, from considerable experience, that emetics may sometimes be exhibited with great advantages, though they ought certainly to be given with judgment and discrimination.

BIOGRAPHY.

ART. XV. *The Lives of Dr. John Donne; Sir Henry Wotton; Mr. Richard Hooker; Mr. George Herbert; and Dr. Robert Sanderson.* By Isaac Walton. *With Notes, and the Life of the Author.* by Thomas Zouch, M. A. 4to. 503 pages, and 8 plates. Price 1l. 5s. in boards. York, Wilfon and Co.; London, Robson. 1796.

IN the present advanced state of knowledge and taste, it may admit of a doubt, what degree of commendation is due to an attempt, to disturb the ashes which time has "quietly inurned," by the incantation of the graphic, or of the typographic art, and to give a preternatural resurrection to authors, who had peaceably withdrawn to their long home on the undisturbed shelves of dusty libraries. Mr. J. W. was, we have no doubt, in his time, a very worthy man. In his lawful occupation of a linen-draper, he had, we do not question, much and deserved credit, among his neighbours of St. Dunstan's in the west, as an honest tradesman. When his success in business enabled him to retire into the country at fifty years of age, and entertain himself with his favourite diversion of *angling*, he certainly conferred a lasting obligation on the lovers of that which Mr. Zouch—without consulting the fishes or the worms—calls an *inoffensive* amusement, by writing, the *Complete Angler*, or the *Contemplative Man's Recreation*, comprizing, as Mr. Zouch says, the *clearest* and *fullest* instructions for the attainment of a thorough proficiency in the art. Mr. W.'s leisure was also very laudably employed in writing *lives* of eminently learned and pious men; and his biographical work may have furnished valuable materials to the compilers of british biography. But we cannot discover in it any such characters of superiour genius or judgment, as ought to rescue it's author from that oblivion, which is the natural termination of moderate talents: or can we conceive, that the public will be much edified by the republication of Dr. Donne's vision of his dear wife with a dead child in her arms, or of the prophetic dreams of sir Henry Wotton's father, and other persons in his family, to many of whom, says the credulous biographer, 'God did seem to speak in dreams.' Bishop Warburton might perhaps express himself somewhat too harshly, when, referring to W.'s life of Hooker, he spoke of "the quaint trash of a fantastic life-writer:" but we cannot find sufficient merit in this biographical work, to induce us to think, that the republication will contribute much either towards the improvement of taste, or the extension of liberal sentiments. As far as respects religion, it's apparent tendency is, to revive that bigotry and fanaticism, which were formerly so prevalent among men of all religious sects. And this tendency is not counteracted, but rather promoted, by several of the additions which the editor has made to the work. Many of the notes, we readily acknowledge, contain curious and amusing biographical details, which add considerably to the value of the publication; but with these are occasionally interspersed anecdotes and observations, calculated to cast odium and contempt upon those sects, which, from the first appearance of the puritans in
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the days of Elizabeth to the present time, have meritoriously, though not always discreetly, supported the cause of freedom. As a proof of this, we quote Mr. W.'s account of the nonconformists in the time of Hooker, with Mr. Zouch's corroborating notes.

P. 233.—' In which number of nonconformists, though some might be sincere and well-meaning men, whose indiscreet zeal might be so like charity, as thereby to cover a multitude of errors, yet of this party there were many that were possessed of an high degree of spiritual wickedness; I mean with an innate, restless, radical pride and malice; I mean not those lesser sins which are more visible and more properly carnal, and sins against a man's self, as gluttony, and drunkenness, and the like (from which, good Lord, deliver us); but sins of a higher nature, because more unlike to the nature of God, which is love, and mercy, and peace, and more like the devil (who is no glutton, nor can be drunk, and yet is a devil); those wickednesses of malice and revenge, and opposition, and a complacency in working and beholding confusion (which are more properly his work, who is the enemy and disturber of mankind; and greater sins, though many will not believe it); men whom a furious zeal and prejudice had blinded, and made incapable of hearing reason, or adhering to the ways of peace; men whom pride and self-conceit had made to over-value their own wisdom, and become pertinacious, and to hold foolish and unmannerly disputes against those men which they ought to reverence, and those laws which they ought to obey; men that laboured and joyed to *speake evil of government**, and then to be the authors of confusion (of confusion as it is confusion); whom company, and conversation, and custom had blinded, and made insensible that these were errors; and at last became so restless and so hardened in their opinions, that like those who perished in the gainsaying of Korah, so these died without repenting

* * If we give credit to the historians of these times, the picture here exhibited is *far from being drawn in too strong colours*. Alas! the love of domination, and an uninterrupted opposition to the measures of government, have too faithfully characterised the manners of those nonconformists. From the combination of such unamiable qualities, what other consequences could be expected than those which actually burst forth with irresistible fury? What opinion James I. entertained of them, appears from the following extract from the "Basilicon Doron:"—"Take heed therefore, my son, of such puritans, very pests in the church and commonwealth, whom no deserts can oblige, nor promises bind: breathing nothing but sedition and calumnies; aspiring without measure, railing without reason, and making their own imaginations, without any warrant of the word, the square of their consciences. I protest before the great God, and since I am here as upon my testament, it is no place for me to lie in, that ye shall never find with any highland or borderer thieves greater ingratitude, and more lies and vile perjuries, than with these fanatic spirits."

these spiritual wickednesses; of which Coppinger and Hacket †, and their adherents, are too sad testimonies.

* And in these times, which tended thus to confusion, there were also many others that pretended to tenderness of conscience, refusing to submit to ceremonies, or to take an oath before a lawful magistrate: and yet these very men did in their secret conventicles covenant and swear to each other, to be assiduous and faithful in using their best endeavours to set up a church government that they had not agreed on. To which end there were many select parties that wandered up and down, and were active in sowing discontents and sedition, by venomous and secret murmurings, and a dispersion of scurrilous pamphlets and libels against the church and state; but especially against the bishops: by which means, together with very bold, and as indiscreet sermons, the common people became so fanatic, as St. Peter observes there were in his time, "some that wrested the scripture to their own destruction:" So by these men, and this means, many came to believe the bishops to be Antichrist, and the only obstructors of God's discipline; and many of them were at last given over to such desperate delusions, as to find out a text in the "Revelation of St. John," that "Antichrist was to be overcome by the sword," which they were very ready to take into their hands. So that those very men that began with tender meek petitions proceeded to print public admonitions; and then to satirical remonstrances; and at last, (having like David numbered who was not, and who was, for their cause) they got a supposed certainty of so great a party, that they durst threaten first the bishops, and not long after both the queen and parliament; to all which they were secretly encouraged by the earl of Leicester, then in great favour with her majesty, and the reputed cherisher and patron-general of these pretenders to tenderness of conscience, whom he used as a sacrilegious snare to further his design; which was by their means

† William Hacket, illiterate and of the meanest extraction, from habits of the lowest profligacy, and the most abandoned wickedness, assumed the appearance of a saint, pretending to have an inward call, and to be favoured with a special revelation. With him were associated Edmund Coppinger, a person of better family, and some others, who declared themselves chosen vessels, proclaimed war against the bishops, and scrupled not to menace the safety of the queen herself, unless she promoted their schemes of reform. The madness of fanaticism has no bounds. Hacket was at length pronounced by his followers (ministers of the Geneva discipline) to be "the supreme monarch of the world, from whom all the princes of Europe held their sceptres, to be a greater prophet than Moses or John Baptist, even Jesus Christ, who was come with his fan in his hand to judge the world." He was apprehended and convicted, and, after uttering the most horrid blasphemies, was hanged by the common executioner. Coppinger starved himself in prison. The contagion quickly spread on all sides, whilst ecclesiastical authority was rudely opposed, and trampled under foot. (*See Kennet's History of England Vol. II. p. 563, and Carte's Hist. Vol. III. p. 637.*)

to bring such an odium upon the bishops, as to procure an alienation of their lands, and a large proportion of them for himself: which avaricious desire had so blinded his reason, that his ambitious and greedy hopes had almost flattered him into present possession of Lambeth-House.'

From this *strong colouring*, and from many scraps of coarse language, sometimes used by the puritans and nonconformists of former times, which the editor has introduced into his notes, we may, without any violation of candour, infer at least one design of this republication at the present time. The publication has, however, the merit of literary industry, and of typographical elegance, and is embellished with heads of the subjects of the work, and a view of Leighton Church, built by Mr. George Herbert.

ART. XVI. *The Life of the Rev. William Romaine, M.A. lat. Rector of the United Parishes of St. Andrew by the Wardrobe, and St. Ann's, Blackfriars; and Lecturer of St. Dunstan's in the West.* By William Bromley Cadogan, M.A. 8vo. 96 pa. Pr. 1s. 6d. Vernor and Hood. 1796.

WHEN we recollect for how long a term of years the name of Mr. Romaine has been mentioned with some distinction, and how much popularity he obtained as a preacher, we cannot observe, without surprize, how few facts, which can at all interest the public at large, his biographer has been able to collect. The sum of the narrative may be briefly stated as follows.

The Rev. W. Romaine was born at Hartlepool in the county of Durham on the 25th of september, 1714. He received his early education in the grammar school at Houghton le Spring in the same county. In 1730, or 1731, he entered upon his studies at Oxford; and was afterwards removed to Christ Church College, where he took the degree of master of arts in 1737. For several years he was curate to the parishes of Banstead and Horton in Middlesex. Preaching in St. Paul's church during the mayoralty of sir Daniel Lambert in 1741, his popular talents became conspicuous. In 1749 he was chosen lecturer of St. Dunstan's in the West, and in 1750 was appointed morning preacher at St. George's, Hanover-square. He was soon afterwards appointed to the professorship of astronomy in Gresham college; but it does not appear, that he ever contributed much to the improvement or diffusion of science in that *learned seminary*. Having early adopted the Hutchinsonian system, the Bible furnished him with his astronomical as well as theological knowledge, and he placed more confidence in the *Principia* of Moses, than in those of sir Isaac Newton. The newtonian theory was too mechanical to suit the sublime conceptions which he had acquired in the school of the mystics. In 1756 Mr. R. became curate and morning preacher in St. Olave's, Southwark, where he continued till 1759. In 1764 he became rector of the united parishes of St. Andrew's and St. Ann, in Blackfriars; and this rectory, together with the lectureship of St. Dunstan's in the West, he held till his death, which happened july 26, 1795.

Mr. Romaine is well known to have been a zealous adherent to the pure doctrine and strict discipline of the church of England. His whole life appears to have been devoted to religion; the interests of which he pursued in a manner which ranked him in the class of enthusiasts. His peculiar sentiments appear in the numerous sermons, and other theological tracts, which he published at different times. Beside these he published a new edition of Calasio's Concordance, and wrote an Answer to Warburton's Divine Legation of Moses, which even his biographer admits to have been written with too much warmth, and to have been blemished with faults, which maturer years might have corrected. It appears from some circumstances mentioned in the course of this narrative, that Mr. R.'s natural temper was harsh and violent; but his persevering exertions, or, in the language of calvinism, divine grace, so far corrected the defect, that, as his biographer assures us, it was in his latter years scarcely discoverable. These memoirs abound with proofs of Mr. Romaine's religious zeal; and if they be written in a style, which they who are not accustomed to use it will call fanatical, they will not on that account be the less acceptable to the admirers of Mr. Romaine's writings: of these a complete list is annexed.

GOVERNMENT.

ART. XVII. *Rudiments of Political Science, Part the First; containing Elementary Principles: with an Appendix.* By Angus Macaulay, A.M. 8vo. 414 pages. Pr. 6s. in boards. Eger-ton. 1796.

POLITICAL science, depending on the knowledge of human nature, and an acquaintance with the actual history of mankind, may reasonably be presumed to be progressive. The continual accumulation of facts, which show the comparative utility of different modes of government, must, by degrees, enable men to form more correct notions upon this subject: and it is a laudable exertion of ingenuity to compare the history of states with the various theories of government, in order to deduce such conclusions, as may serve to improve this important branch of knowledge.

The ingenious writer of the work, of which the first part is here presented to the public, proposes to examine, under a new arrangement, the several forms of government which have subsisted in human society, in order to mark the peculiar characters by which each is distinguished; and he hopes to be able to deduce such conclusions, as shall detect political error, confirm and propagate political truth, and facilitate the study of political science. The present volume, which is introductory, treats of the necessity and the right of civil government, of political resistance, and individual consent, and of forms of government in general.

The necessity of civil government is inferred from the expediency of union and concert, among men, for various important purposes; and from the numerous disorders, which are produced by the

the follies and passions of men. In order to establish, still more completely, this necessity, Mr. M. controverts the accuracy of the representation, given by Dr. Robertson and others, of the american indians as existing in a state of social union without any kind of civil government; and brings several arguments and authorities, to prove, that despotic government was generally prevalent in America at the time of it's discovery, and to show that America was peopled from the north east coast of Asia, and derived it's political institutions from that country. Rousseau's theory of a state of nature, which unites civil liberty with barbarism, and slavery and despotism with civilization, Mr. M. treats as visionary and dangerous; and that of Smith, which divides the progress of society into distinct periods, in which men were successively hunters, shepherds, husbandmen, artizans, and merchants, he conceives to be inconsistent with historical fact.

The *ends* of civil government, according to this theorist, are, to promote knowledge and virtue, and guard society against the effects of folly and wickedness; to prevent, or supply, the wants of society; to protect it from foreign injury; and to adopt such arrangements and regulations as may best promote public happiness. In this part of the work Mr. M. seems to fall into the common error of expecting too much from government, and assigning it too many offices. He objects to Montesquieu's, Price's, and Priestley's definitions of civil liberty, and approves, in the main, of Locke's; but thinks that of the french constituent assembly, which places it in the power of doing whatever does not injure another, the most clear, concise, and comprehensive. Labour he considers as the only original foundation of the right of separate property; the security of property he ranks among the principal objects of civil government; and he treats the equalization of property as impracticable, and it's common participation as a romantic and injurious project.

The *right* of civil government Mr. M. conceives to be founded on those rights of man which rise out of his moral relations, and to imply reciprocal duties: all right to govern he derives not from a divine grant, but from the appointment and consent of civil communities. The subsequent, as well as the original right of government, he derives from consent, to the exclusion of all other pretensions, such as possession, inheritance, custom or prescription, ancient stipulation, virtue of rulers, or expediency. On the subject of the right of prescribing to posterity, we meet with the following judicious and liberal observations.

P. 143.—‘A fourth pretension to a right of civil government, unconnected with the will of the people, has been founded on ancient consent or stipulation: but this claim is still more preposterous than any of the preceding. The supporters of this claim, to be consistent, must attempt to maintain, that a progenitor has a right of civil government over all his descendants; that he may transfer this right to be enjoyed in perpetuity, by whomsoever he pleases; and that his posterity must be for ever subject to all his political arrangements, and bound by all his stipulations. But no reason can be assigned to prove, that such right has ever

been possessed by one progenitor, which is not equally conclusive, in proof of a similar right being possessed, by all succeeding progenitors, with respect to their several descendants. It is obvious, that the greatest confusion of political rights would result from such a system.

‘ But the advocates of this claim will probably decline to encounter the numerous absurdities, which flow, from the supposed existence of a right in a progenitor, to extend his political authority over all his descendants, to all future times. They will rather found the supposed obligation of moderns to adhere implicitly to the institutions of antiquity, on the consent or stipulations of a whole ancient community, than on the decrees of a single progenitor. It will then be incumbent on them to shew, by what peculiar privilege, one generation could possess a right of forming a political constitution, which all succeeding generations were bounden invariably to maintain; or whence it could derive the prerogative, like the kings “of the medes and persians,” of enacting laws, which must remain for ever unrepealed. As no such prerogative, or privilege can be proved to have been ever enjoyed by any generation; the consequences, deduced from the supposition, must be abandoned. In fact, the men of the existing generation must be more competent to judge of their own political happiness, which is the great end of civil government, than those of any former time. Admitting an ancient generation to have possessed all the wisdom, which is proverbially attributed to ancestry; and to have formed a constitution, excellently adapted to the various circumstances then existing; yet many important changes may have since taken place, in the external connexions, as well as in the internal circumstances of a nation, which may require correspondent changes in its political constitution. The condition of the members of a political community, thus circumstanced, would be truly deplorable, if they were condemned for ever to endure a form of government, which was become ill adapted to their situation; and with superstitious veneration, to hand it down to the latest posterity, like a sacred relic; merely because their ancestors had planned it. They would find but slender consolation in the reflection, that their political constitution had suited their ancestors, when things were in a very different state. Besides, the original framers of a constitution may not have been endued with consummate political wisdom: they may have adopted a system fundamentally erroneous, or defective; yet its errors or defects may not have appeared, till succeeding generations discovered them, by lamentable experience. Successive improvements may have also rendered a future generation more enlightened, and better qualified to frame, or to reform a constitution, than the original founders of the state. Wretched therefore would be the lot of human beings, if they were debarred from availing themselves of the lessons of their own experience, and progressive improvement in political knowledge; and confined for ever, to the first rude experiments of their earliest forefathers.

‘ This

* This pretension then, whether considered as a claim of right in one generation, to prescribe the form, in which civil government shall be invariably conducted for ever; or as a correspondent obligation, on posterity, to maintain an ancient constitution, without innovation or improvement, merely on account of its antiquity, appears as hostile to human happiness, as it is unfounded and absurd. It is obvious, that the apparent plausibility of this pretension, like that of prescription, is connected with the vulgar mistake of confounding property with civil government; and of conceiving, that the rules, which obtain with respect to estates in cattle, land, or money, hold also with respect to political authority. It is evident, that the rights and obligations, which arise from contracts relative to property, are as improper to be applied to civil government, as those, which result from the regulations adopted in different countries, in order to determine prescription. A man's property is wholly at his own disposal: he has an absolute right relatively to the conduct of other men, to employ it to what purposes he pleases; so long as he refrains from encroaching on others: he may transfer his right to whomsoever he chooses, and on any conditions, unless restrained by the positive laws of the community. Those, who urge the indispensable obligation of adhering to ancient political institutions, will not surely be so absurd as to contend, that all future generations of human beings were at the absolute disposal of ancestry; and that a man has a right to grant away the submission and obedience of all his posterity, as he has to dispose of his cattle, or his furniture. Yet on no other principle of reasoning, can the rules, which determine the obligation of contracts about property, be applied to ancient stipulations relative to civil government.

With respect to *political resistance*, it is maintained, that to resist a government, which exists from the approbation or acquiescence of the community, must ever be criminal, because it is the exercise of violence against rightful authority; but that it is incumbent on political communities severally to choose that form of government which they conceive best adapted to promote their political happiness; or to change a bad constitution for a better when it can be prudently effected; and consequently, that, if any political rulers shall forcibly oppose the manifest will of a community to reform its constitution, they would be guilty of that resistance which is universally criminal.

On the question of *individual consent* Mr. M. admits the right of separation. Continued residence he considers as determining the political community to which every man belongs, but adds, that, in order to indicate consent by residence, the citizens must be at liberty to depart. The supposed right in civil governors to enforce residence is shown to be neither inherent in the nature, nor necessary to the ends, of government.

This volume concludes with some general observations on the difference between forms of government and constitutions; on the importance of the inquiry concerning the distinct characters of governments, and on the dependance of national character on the

form of government. The appendix contains interesting historical elucidations of the author's principles. Though we do not perceive much novelty in this writer's ideas, his work, as far as it is advanced, is written with perspicuity, temper, and liberality, and raises agreeable expectations concerning the sequel. L. M. S.

POETRY. THE DRAMA.

ART. XVIII. *The Birth and Triumph of Love. A Poem.* By Sir James Bland Burges, Bart. Royal 4to. 68 pages. Price 6s. Egerton. 1796.

THE plan of this work is taken from a series of plates, entitled, "The Birth and Triumph of Cupid," published by Mr. Tomkins, historical engraver to her majesty: it is intended as a poetical illustration of these elegant engravings, which are said to be copied from the drawings of a lady of high rank. Although the subject might seem to promise sportive gaiety, the poem is rather of the elevated than of the trivial kind: it is written in a regular and stately measure, and adorned with the studied graces of poetical diction. In the opening, the poet forbids the intrusion of wanton love, and devotes his lays to that sovereign power, whose birth was hailed by the shout of angels, and to whom was given the supreme control over unknown worlds. Sent forth, by the plastic power, from a condensed vapour, the young cherub stood confest in his infant charms: P. 6.

' Awhile, as if entranced, he gazed around;
He moved, and Heaven with unknown radiance gleamed;
He spoke, and listening angels hailed the sound;
He smiled, and universal Nature beamed.
By Infant Love subdued Creation seemed:
And Time transported all his power confessed;
Of present joys and future bliss he dreamed,
Of constant hearts with lasting union blessed;

Then fondly clasped the Cherub to his glowing breast.'

This elegant kind of versification is continued through the piece. But a story of Love's adventures, grounded on the grecian fiction of Cupid's bow and arrows employed in wounding hearts, is so playful and puerile, that, exhibited in majestic stanzas, it can only produce a ludicrous effect. In easy and gay anacreontics we might be amused to read of the child Cupid finding a bow and arrows, and, when he misses his mark, breaking them in vexation: but it is impossible to read the same pretty tale, sublimed and dilated through a long course of elaborate verse, without a strong perception of incongruity. We are first presented with a grand vision, in which Love contemplates the system of the universe combined by the law of gravitation, and is visited by an angel, who is commissioned to show him the seven planets, and to inform him that he is destined to use his bow and arrows in the *fish*. We then see Love, in obedience to the vision, sailing through the etherial plain to his appointed planet, and lighting on one of the white cliffs of Albion, as the world's great master. After all this magnificent apparatus, we find him exactly in the character of the mischievous boy of Venus, trying and breaking his weapons;—with a new bow and dart, which he receives from heaven, assailing two

war-

wandering hearts that flit through the grove on shadowy wings, and after some difficulties, transfixing them both with one arrow, seizing them and offering them on an altar to heaven : he is then born away on a car drawn by his doves, taking with him, ' placed on the high chariot's seat,' the two hearts which he had pierced, ' to lay his glorious prize before the eternal throne.'—This allegorical fiction evidently wants consistency and dignity : the poet has, however, thrown about it so many embellishments as, on the whole, to present the reader with a pleasing exhibition.

The engravings, on which the poem is founded, may be purchased of the same size,

ART. XIX. *Bewsey, a Poem.* 4to. 32 pages. Price 3s. Warrington, Eyres; London, Johnson. 1796.

POESY performs one of her most pleasing offices, when, in imitation of her sister art, she soothes the pensive mind with interesting pictures of former days, or with tranquillizing landscapes of simple nature and rural life. This office is very happily performed in the truly elegant poem now before us. The poet appears to have written under the influence of

' A pensive cast of thought, a serious vein
Of melancholy softness, not too sad,
Such as will serve to sooth, but not distress.'

In harmonious verses, strongly marked with the pleasing character of classical simplicity, and, at the same time, uniformly raised above prosaic dulness, the author takes a retrospect of the ancient history of the spot which he celebrates, and very happily introduces a story, preserved in a MS. in the Bodleian library, of the murder of sir John Butler, ' who was slain in his bedde by the procurement of the lord Standley.' Then, reverting to the present rural beauties of the scene, the poet describes them with that delicate sensibility which gives to poetry it's sweetest charm, interweaving with the description instructive reflections and pleasing sentiments. The passage which we shall select from this poem for the amusement of our readers, and in confirmation of the praise we have bestowed upon it, is a beautiful description of hay-making. P. 19.

' THERE see the mowers, to their half-done task
Early returning, jocund, o'er the grass,
That yesterday they cut : with stone well-ply'd,
Bending, they whet the clear-resounding steel ;
And now in order plac'd, step after step,
Slow-following, with successive well-tim'd strokes,
The scythe they brandish : falling at their feet
In semicircles wide, a mingled heap
Of feeding stalks and flow'rs of various hues
In wild confusion lies, to bloom no more.
Meanwhile a num'rous train of men and boys,
And country maidens, bearing in their hands
The rural trophies, cheerfully begin
Their pleasing toil, and scatter far and wide,
With airy tofs, the odorif'rous hay ;

Light

Light burden! While as now the climbing sun,
 In splendour clad, pours forth his sloping rays
 Stronger, the field is all a moving scene
 Of gaiety and business, mirth and toil.
 Many the jokes, and frequent are the laughs,
 Enlivening their labour: on the copse
 Of yonder hedge, where gay the wild-rose blooms,
 Is laid the copious can, with needful store
 Of liquor fill'd, and cover'd from the sight
 Of busy flies. Full oft the heated swain
 Thither is seen to pace, and from the cup
 First takes a long, deep draught: then to the fair,
 Not asking, but whose warm flush'd cheeks betray
 Her thirst, slow-carrying, presents the cup
 With awkward gallantry. Fatigued, the band
 Awhile repose: the sun burnt clown, robust,
 Pulls on his knee his modest-looking fair,
 Pleas'd, and yet half ashamed: ah! happy he,
 If from her lips he gains at last the kiss,
 With many struggles won; nor is ev'n she,
 Tho' her disorder'd locks with many a frown
 Now she adjusts, displeas'd at heart to lose
 The fragrant prize she wish'd not to withhold.*
 She seeks not to ensnare a captive train
 Of slaves to grace the triumph of her eyes;
 Nor, having won her lover's faithful heart,
 To leave him, proud-exulting in his pains.
 For him alone the ribband gay is seen,
 On Sundays streaming in her hat of straw,
 Luring at church unwary eyes from pray'rs.
 Still near her thro' the field he strives to toil,
 And oft, when unperceiv'd, they tell their love
 In sidelong glances: language sweet! that speaks
 In silence more than all th' affected sop,
 Practis'd in Flatt'ry's arts, with oily tongue,
 Pours in his vainer Fair's deluded ears.
 Here 'tis, that Love bestrews his pleasing joys,
 Unblended with his cares; for here no fears
 Of rankling jealousy disturb the breast.
 He *knows* his maiden true, as she her swain;
 And so shall each be prov'd, for HYMEN soon
 In bondage sweet shall join their willing hands.

* Be kind, ye Southern Breezes! blow not yet
 Nor bid your train of gloomy clouds and show'rs,
 Unwelcome now, deform the tranquil sky!
 But let the frequent wain, unstopp'd by rains,
 Clear the dry hayfield of its dusky piles!

* *Dum fragrantia detorquet ad oscula
 Cervicem, aut facili servitiâ negat,
 Quæ poscente magis gaudeat eripi.*

Hor.

ART.

ART. XX. *Epistle from R--ch--d Br--nfy Sh---d-n, Esq. to the Right Honourable H-n-y D--d-s.* 4to. 32 pages Price 2s. 6d. Owen. 1796.

THE verses here given to R. B. Sh---d-n, esq., are not exactly such as Mr. Sheridan would write even after dining with Mr. Dundas at Wimbledon. With all the inspiration of generous wine at a minister's table, his muse could never hope to soar to the sublimity of this epistle. *Exempli gratia.* — P. 5.

‘ Had Pitt and you, like Neckar, sway’d your king.
And loosen’d Law and Order’s sacred spring,
Accomplish’d would have been the pray’r of Stone,
And Thames have flow’d a flaming Phlegethon!
“ While T—ke and him had drank their Burgundy,
“ Cool, mid confusion, under their own tree,
“ If T--ke’s Robespierrean double avocation,
“ Allow’d him time from plund’ring all the nation!”
I marvel much that Britain’s Guardian, Law,
Left english Seyeyes one mile from Abershaw!’

Kind reader, when you have sufficiently admired the *glowing* sentiment of these lines, admire, we beseech you, the beauties of the language; particularly, the elegant inversion, ‘accomplish’d would have been;’ the soft alliteration, ‘flow’d a flaming Phlegethon’—and, above all, the bold excentricity of the phrase, ‘T—ke and him had drank,’ which an ordinary genius, who fears the grammarian’s rod, would not have dared to have written otherwise than—T—ke and he had drunk.—Of this writer’s wonderful command of the most musical melody of alliteration, we must give another specimen or two: of France he writes; P. 3.

‘ A hell, indeed, where *famine, fraud, and force,*
Reign uncontroll’d, fans pity or remorse!
Where *nought* is taught but horrid deeds of blood!
And millions murder’d in the madden’d mood!’

Of Mrs. Jordan;

‘ Nor sprightly Jordan, lass of Richmond Hill,
With *wealth*, and *werth*, and ev’ry *wish* at *will*.’

This ingenious depicter of characters, in laudable imitation, no doubt, of certain quack doctors, will tell you in a moment what any man is, if you will only inform him what he eats and drinks; e. g.

P. 8. ‘ M-cl-d and L--d-rd-le, so wild and friskey,
May’nt that be owing to their drinking whiskey?’

P. 10. ‘ In figures and philology, ’tis clear,
That Smith’s potations must be pert small beer.’

P. 15. ‘ L--ndf--ne’s so full of sleek, insidious guile,
His bev’rage, sure, is vinegar and oil!’

‘ If he luncheon’d off an ox cheek, or had a bason of four crout,
’twas all that he cared for.’

P. 20. ‘ — All I can say of Gr—y
Is that he drinks warm gruel and cold whey.’

In prose, however, he finds something else to say of this young orator:

' P. 15. note. ' This juvenile would-be-statesman, possesses a considerable share of what may be called parrot loquacity. Like his grace of B-d-f-d, and some others, he delivers a very passable, verbose, frothy oration, when he has properly received his lesson.'

Of Mr. F-x he says in verse,

' *He's fram'd a balance for our sure perdition,
By France and Britain forming coalition.*'

Of his speech made on the 10th of May last he says; ' such a farrago of egotism, *meandrings*, and *absurdities*, never issued before even from his mouth: he seems to be driving to his dotage.' We must add, by way of contrast to all these *cutting* sarcasms, one example of the writer's powers in serious panegyric: P. 12, note.

' Lord L—ne, at the end of the American war, prophesied, that "the sun of Britain," as a great nation, "was set for ever!" It certainly was very low sunk in the western political horizon at that time. But the capacity of Mr. Dundas has made it rise again in the east; and the great genius of Mr. Pitt has made it blaze on Great Britain and Ireland, in a more bright meridian splendour than it ever before exhibited.' EUGEN!

ART. XXI. *Sketches in Verse, with Prose Illustrations.* Small 8vo. 156 pages. Cadell and Davies. 1796.

EXCEPT a pretty long Ode to the prince of Wales on his intended marriage, of which the loyalty surpasses the poetry, this volume is made up of very short and trivial pieces, which afford little ground for praise on any other account than for a tolerable facility of versification.

The annexed prose illustrations will not justify us in making a more favourable report of the writer's philosophical spirit, than his sketches of his poetical talent. The first and principal prose paper is a serious vindication of the absurd, superstitious, and exploded belief of *apparitions*. The second is an apology for the scarcely less superstitious and absurd respect which is paid to family distinctions. The rest are not of sufficient importance to require distinct notice. The volume is very elegantly printed.

ART. XXII. *Conversation: A didactic Poem. In three Parts.* By William Cooke, Esq. 4to. 44 pages. Price 3s. 6d. Edwards. 1796.

It is surprising, that an art, which every body practises every day, should never have been explained scientifically, and reduced to clear principles and settled rules. The subject of conversation has been lightly touched by the essayist, the satirist, and the didactic poet, but has never been accurately examined by the philosopher, with the benevolent design of rendering it more pleasant and improving.—A didactic poem, similar in design to that now before us, was written many years ago by Mr. B. Stillingfleet, and is preserved in the first volume of Dodsley's Collection. In poetical merit that performance is superiour to the present. Mr. C.'s ideas on the subject of conversation are judicious; but the versification is so moderate, that we question whether his

his sensible precepts, and good advice, would not have been more acceptable in elegant prose.

ART. XXIII. *The Village Muse; or, a Poem on Summer*. By Juvenis. 4to. 114 pages. Price 4s. sewed. York, Todd; London, Johnson. 1796.

It is a common mistake amongst young poets, to value themselves too highly upon their facility of invention, and rapidity in writing. The author of this poem, though apparently a modest youth, informs his reader, perhaps with too much self-complacency, that, beside this long poem, containing upwards of two thousand lines, he has written two others, on Spring, and Winter, which were all completed before he had attained his *nineteenth* year. He likewise mentions a circumstance which seems very surprising, and which, indeed, affords a strong presumption that *his* has been an untaught muse, that his first attempts to describe the seasons were written before he had seen, or heard of "Thomson's Seasons." Criticism must judge of the merit of any production by its quality, not its quantity; and it would be great injustice to this young bard, who appears very ambitious of having 'his budding genius fostered by a ray of public patronage,' to flatter him with any praise for the length, or early production of his poem. The piece would certainly have been more fit for the public eye, had a considerable part of it been cancelled, and had the rest been polished with greater care, upon a diligent and judicious comparison of its descriptions, sentiments, and language, with those of Thomson, and other eminent poets: it would then have been less encumbered with common-place reflections, and unpoetical phraseology; the author would have been more sensible, how much is requisite to form a good descriptive poem; and, on a subject on which he had before him so excellent a model, he would not have been contented without exercising great caution and discrimination in the selection of his images and sentiments, and the utmost diligence in rendering his language correct, elegant, and harmonious. Too much confidence in the maxim, *Poeta nascitur, non fit*, has brought upon many a young adventurer in poetry the fate of Phaeton. When this rustic bard shall have properly availed himself of these hints, he may appear before the public with greater credit. We do not mean, however, wholly to depreciate his performance, in which, notwithstanding several defects arising from the want of that correct taste which is only to be gained by an intimate acquaintance with the best writers, we discover marks of talents capable of being matured into excellence.

ART. XXIV. *The Triumph of Innocence; an Ode; written on the Deliverance of Maria Theresa Charlotte from the Prison of the Temple*. By Eyles Irwin, Esq. M. R. I. A. 4to. 22 pages. Nicol. 1796.

THE subject of this ode afforded a fair occasion for the display of tender sentiments in elegant verse, which the writer has not very happily improved. The poet has been more solicitous to pour out his indignation against democrats, than to express his sympathy with the sorrows and the joys of the royal orphan. The verses are not wholly destitute of poetic merit, and are beautifully printed with Bulmer's types on fine vellum paper.

ART.

ART. XXV. *Inez, a Tragedy.* 8vo. 124 pages. Price 2s. R.
Edwards, 1796.

THE fable of this tragedy is founded on a distressing story recorded in the annals of Portugal. The unhappy fate of the beautiful and innocent Inez de Castro has been made the subject of poetic description by Camoens, and of tragic representation on the Spanish, French, and English theatres. The author of this dramatic performance disclaims all obligation to the former occupants of the story; and we can easily credit the declaration; for the piece bears unequivocal marks of originality, and possesses, in a high degree, the essential requisites of a good tragedy.

The principal business of the play consists in a plot against the life of Inez, a Castilian exile, the reputed mistress, but real wife, of Pedro, the prince of Portugal, whose father, the king Alphonso, a stern and haughty despot, is instigated to condemn her to death as the seducer of his son, by the malicious suggestions of his three ministers and friends, Alvaro, Coello, and Gonfalez, and by the secret machinations of her disappointed and revengeful rival Leonora, a lady of the blood royal of Portugal, once beloved by Pedro. The interest of the piece is heightened by making the queen, Pedro's mother, acquainted with his marriage; and the pathetic effect is much increased by introducing Fernandez, the father of Inez, first as a stranger, under the name of Almada, and, after a very affecting discovery, as a sharer with Pedro and Inez in the distress produced by Alphonso's cruelty. The distinct features of the principal characters are strongly marked; the sentiments are happily appropriate; the language, without being uniformly splendid, is often embellished with poetical imagery; and in those parts which require tragic vehemence, the passions are expressed with uncommon force. To give our readers an idea of the author's powers of fancy and expression, we shall copy a few detached passages: P. 15.

* By heavens! Alvaro!
She seem'd like chastity herself, indued
With human form! her lucid cheek alone
Was warm and tender: in her heart appear'd
Majestic virtue on her throne of ice!
And when I would assay her with loose passion,
Something within her, like divinity,
Aw'd my rash purpose, and congeal'd the sounds
Half form'd and trembling on my tongue.'

* — Deceit
Plays on her cheek, as the light sun-beam dances
On the quick surface of the deep abyss.'

* More lovely through a veil of tender sorrow
Her beauties shone; as when the sun at noon
Through a cloud's silky fleece sheds softened day.'

P. 95.—'Think'st thou, Gonfalez, that the sovereign's purpose
Is not too settled to be blown away
By the weak impulse of a woman's sigh?
Surely thou know'st not yet our monarch's firmness!

'Tis like a rock, besieged in vain by oceans!
'Tis like the polar ice, built high to heaven,
On which the sun, with ineffectual flame,
Plays for a six-month's day!

P. 72.—' Ah! what is man!—a bubble raised in play,
Which swells awhile;—sports its quick varying tints,
A borrower from the sun; then bursting melts
Into its parent elements, nor leaves
A trace behind.—Man is creation's wonder!
With faculties that walk the range of heaven;
With appetites that gorge upon the earth;
An angel-brute! extended in desire
With space and time, yet bounded in fruition
By a mere point and moment.—Bliss his aim,
But his attainment anguish,—he creeps on
From day to day in care of sordid being;
While hour to hour repeats the same dull tale,
Till wearied nature sleeps:—or, meteor-like,
He glares and flashes, with illusive splendour,
Till his thin flame is spent.—Our morn of life
Is wet with sorrow's dew:—our noon involved
In passion's storm;—our evening pale and chill,
And fading into night:—and when this sun
Is quench'd in darkness,—shall no day-star rise
To warm and waken us?—there shall—and then
The joys and cares which shook this feverish life
Shall be no more remember'd than a dream.
Yes! 'tis the distant beam of this new day
Which gilds this vale with all its boasts of lustre,
And fills our nerves with spirits for our travel.'

A part of the scene, in which Inez discovers her father, shall serve as
a specimen of the more impassioned language of this tragedy. P. 78.

' ALMADA.

' It grieves me, madam,
To see the felon grief approach life's prime,
As now in you, and rife it of smiles.
Haply 'tis too assuming in a stranger
To ask what moves you in this pride of life,
Girt with the means of envied happiness,
To yield a thought to pain?—Dear lady, pardon
An old man's fondness:—if he lives to bless you,
Think that in me you hear your honour'd father.

' INEZ.

' Father!—O heavens!

' ALMADA.

' Mine, lady, are his years,
Though not his blessing.—Grief, I know, can reach
And shake the loftiest state,—perhaps the pain
Of some fresh-sever'd heart-string prompts the sigh,
And my officious love provokes the wound
To livelier pangs:—yet bear me while I ask,
Live both your happy parents?

INEZ.

‘ INEZ.

‘ Sir, they sleep
Each in the cold dumb grave,—nor heed the sorrows
Which fade their orphan’s cheek !

‘ ALMADA.

‘ The loss of parents
Is great—but common ;—felt awhile by nature
And then no more remember’d.—Here, perhaps,
The woe is recent.

‘ INEZ.

‘ No !—one parent saw me
Just ripening into woman ;—and the other
Forsook my childhood :—Oh—the kindest father,
That ever strain’d an infant to his bosom !

‘ ALMADA.

‘ Time must have dried the source of filial tears,
However full. O still vouchsafe me favour !,
Is it a brother’s loss that touches you
And melts you thus in grief ?

‘ INEZ.

‘ No brother, Sir,
Has ever claim’d my love, or to my arms
Given a divided parent.—I was all
The blessing of my mother’s bed, and now,
Alas ! am all my race.

‘ ALMADA.

‘ It must be she !
Down, down my heart ! (*Aside*)—thrice blessed were
your parents,
Thrice blessed Portugal !—the favour’d land
Which boasts your honour’d birth !

‘ INEZ.

‘ My birth can make
No country proud :—but here in Portugal
I am, as thou, an alien.—To Castile
I owe my birth. On Guadiana’s banks,
Near Calatrava, where my family
Long vied with those on thrones, my childhood play’d,
Till——

‘ ALMADA.

‘ The fierce moor o’erspread the wasted region,
Hurried your mother and yourself to chains,
And slew your father.

‘ INEZ.

‘ You amaze me, Sir !
Whence could you learn my melancholy story ?

‘ ALMADA.

‘ I was not distant from that scene of ravage.
I had a daughter too, whom then I lost.

‘ INEZ.

• INEZ.

• A daughter, sir!

• ALMADA.

• Oh yes!—a daughter—lovelier
Than the first morning that awaked in Eden
And sweeter than its breath.—The accursed infidels
Surprised my castle, as my charming girl
Had number'd her tenth year.—Had fate permitted,
Even as I see you now,—so fair and peerless,
Would she have bless'd my eyes:—but—ah—for ever
Lost I my much-loved—Inez!

• INEZ.

• Am I waking,
Or is it all illusion?—but the grave
Cannot give back its dead!—I saw my father—
O sight of agony!—oppress'd by numbers
Sink,—a pale corpse!—beheld the murderers swords
Steep'd in his life!

• ALMADA.

• Ay so, indeed, thou thoughtest.
Fernandez fell, 'tis true, with many a wound;
And lay, with heaps of reeking death, unnoticed,
Till the retreating foe, with the next sun,
Resign'd him to his friends.—Their care recall'd
The wand'ring pulse of life:—when, to behold
The loss of all that render'd life a blessing;
From sweet forgetfulness to sense—I woke!

• INEZ.

• O heaven support me!—O—my long-mourn'd father!
And is it *thou* I clasp?—scarce can I think it;
Though every sense avouch it.—Yet 'tis he;
This is no mockery!—Upon my knees
Let me implore thy blessing!—Tell me wherefore
Conceal Fernandez in Almada?—tell me
Where hast thou sojourn'd?—They reported falsely
Thy castle was destroy'd!—

• FERNANDEZ.

• Another moment,
O my loved daughter! when my heart's less busy,
Shall give thee all.—My castle was destroy'd.
The hateful spot, which told me of my loss,
I shunn'd, and sought to hide me from my woes
In a lone seat, I own'd near distant Ebro.
There had I still remain'd:—But Pedro's tyranny,
Bless'd be heav'n's will! invaded my retreat;
Seiz'd on my lands;—and drove me from *Castile*,
Stripp'd of a name too splendid for my flight,
A vagabond and beggar,—to find here
More treasure than I left.—O my sweet child!
But speak—your mother!—said you that she died?
Lorenza gone!—to fold her here with thee

Were too much ecstasy!—yet in her Inez
 She still survives!—as thou art now, my girl!
 Was my Lorenza when she crown'd my arms
 A blushing bride.—Come grow unto my bosom,
 Mother and daughter both!—But now relate,
 If the wild hurry of your soul permit,
 Where have you linger'd for these ten long years?
 How nourish'd being since by fate denied
 The shelter of these arms? How baffled too
 My anxious love, which still, with princely offers
 For ransom or discovery, search'd the realms
 Of our unchristian foes?

• INEZ.

• O sir! O father!

My thought is giddy; and tumultuous pleasure
 Stifles my utterance!—my story's brief.

The sudden transition from the father's joy to disappointment and distress, on the apprehension that his daughter has purchased her present splendour at the price of her honour, and his subsequent relief by the explanation which Pedro's appearance occasions, excite an uncommon degree of interest and agitation. Through the whole of the fifth act the passions are strongly expressed; and the catastrophe leaves the mind in full possession of the mysterious pleasure of sympathy with suffering innocence.

The piece has not been offered for representation; and perhaps, in its present form, the dialogue might, on the stage, appear in some parts too much protracted; but if a few easy alterations were made;—if, for instance, the scene between Coello and Alvaro in the first act were shortened; if the dialogue in the third act between Alphonso and Pedro on war, the *calm* observations at the end of the fourth act on hunting, and the reflections of Fernandez (p. 112) after the murder of his daughter, were omitted; if the murder of Inez, which excites too much horror, were thrown more out of sight by being merely related; and if the tragedy were to terminate with Pedro's consoling speech to Fernandez (p. 120), leaving the punishment of the guilty to the reader's imagination;—we are of opinion, that both the managers and the public would be thankful to the author for so valuable an addition to the stock of english tragedies.

ART. XXVI. *Village Virtues: a dramatic Satire.* In two Parts. 4to. 45 pages. Price 3s. Bell. 1796.

WITH all our boasted philosophy, prejudice, it must be owned, still governs the world. The rich can find nothing in the poor but stupidity or villany; the poor can find nothing in the rich but pride and inhumanity: whereas, the truth is, there are good and bad of all ranks; and charity may hope, that the good are the most numerous.—That part of this false judgment, which consists in thinking that virtue and high life are totally incompatible, and that innocence can exist no where but in a cottage is, with some degree of humour and spirit, exposed in this dramatic piece.

Sir

Sir David Downwright, to convince his sister, lady Mount-level, that folly and vice are not confined, as she supposes, to high life, engages a guest to disguise himself as Sturdy, a blunt but knavish farmer; his house-keeper to act the part of his wife, a shrewish, drunken dame; his two daughters to play the rural coquets, Rose and Phœbe, and another friend to represent William the lover. The story is well contrived to answer the writer's purpose; the piece is drawn up with vivacity, wit, and drollery; and it contains some satirical strokes at the fashions and humours of the times. The following scene may perhaps treat our readers with a laugh.—P. 16.

‘ WILLIAM, ROSE, AND STURDY.

‘ *William.* Upon my soul, Rose, this Mrs. Harrington of yours seems a very good sort of person, and bestows her gifts with such judgement, as does honour to her understanding.

‘ *Rose.* Oh! I shall love her the longest day I have to live! But I am afraid, William, that you are sorry enough to have quitted London?

‘ *William.* To be sure, child, London is a tolerable lounge.

‘ *Rose.* Ah! how I long to see it.

‘ *William.* Why, in truth, I don't think that a winter's polishing would do you any harm: it would enable you to appear with more decency, as Mrs. Tripit. Your dress now, for instance—Nobody wears any thing on the head at present, except turbans.

‘ *Rose.* Except turbans?—Surely that must look very odd!

‘ *William.* And besides, my dear Rose—Let me die, if you've not got a body!

‘ *Rose.* Lord! yes, to be sure I have!

‘ *William.* Why, no women of fashion have bodies now-a-days!

‘ *Rose.* No? Bless me! Then what must be done? for I've been so long accustomed to have a body, that I sha'n't know what in the world to do without one! And pray, how do the London ladies contrive to get rid of their bodies?

‘ *William.* Oh! nothing is so easily done. They only join their bosoms to their hips, by tying their petticoats under their arm-pits.

‘ *Rose.* If that is all, I'll tie mine under my chin, and poke my hands through the pocket-holes.

‘ *William.* Then you'll be in the very pink of the mode.

‘ *Sturdy.* But pray, William, what do you think about the present state of affairs?

‘ *William.* I don't think about it at all.

‘ *Sturdy.* What then, you never used to speak at the debating societies?

‘ *William.* I beg your pardon; but the less I thought, the more I talked. 'Tis a receipt that was given me by a very great orator.

‘ *Sturdy.* Who was he?

‘ *William.* A gentleman who was an honour to his cloth, Mr. Simon Shoulder-knot. Of him it might be said with truth, that no man in London was longer-winded—a great virtue in a public speaker.

speaker. I have known him harangue for three hours together, and when he had finished, leave as much for the next orator to say, as if he had never uttered a syllable. Ah! our club had a great loss of him;

‘*Rose*. How did you lose him?

‘*William*. Why, Simon’s patriotism proved his ruin. He paid so much attention to the affairs of the nation, that he paid none to his master’s; and thus being out of place, as he was one evening proving to the club very clearly, that he could pay off the national debt, he was arrested by his landlady for seven pounds, five shillings, and a penny.

‘*Sturdy*. That was unlucky; and pray on which side of the question are you?

‘*William*. I am an oppositionist.

‘*Rose*. Really! And is it difficult to be an oppositionist?

‘*William*. By no means, for the whole science consists in this:—When the Minister says, the country is in danger, we say, it’s safe; and when he says, it’s safe, we say, it’s in danger.

‘*Rose*. Is that all? Then I could be as good an oppositionist as the best of them.

‘*Sturdy*. Or you wouldn’t take after your mother.’

Though we are pleased with the humour of this performance, we cannot acquit the writer himself of prejudice. If our *Village Virtues* be indeed such as are here represented, it should not be forgotten, that our villagers have learned them of *their betters*.

NOVELS.

ART. XXVII. *Paul and Virginia*. Translated from the French of Bernardin Saint-Pierre; by Helen Maria Williams, Author of Letters on the French Revolution, Julia a Novel, Poems, &c. 12mo. 184 pages. Price 3s. sewed. Vernor and Hood. 1796.

THIS elegant translation of a simple and pathetic tale, which originally appeared in “*Les Etudes de la Nature, par M. Bernardin St. Pierre*,” was written, as the translator informs the public, at Paris, during the horrors of Robespierre’s tyranny, from the hope of cheating those days of calamity of their weary length.

It is a little unfortunate for this publication, that the english novel-reader is already acquainted with the story, in a translation of the same work, published in the year 1789, under the title of *Paul and Mary*, of which the reader will find an account in our Rev. Vol. IV, p. 479: and that the tale has just now made it’s second appearance in an english dress, in Dr. Hunter’s translation of St. Pierre’s entire work. Miss W.’s talents and taste, as a translator, will, however, to say the least, suffer no disparagement from comparison: and her performance is distinguished by a circumstance, which will not fail to recommend it to the attention of those who have been formerly charmed with her poetical productions;—several beautiful sonnets are interspersed in the work, from which the reader will perceive, that the scenes of alarm and
terror

terror, through which the translator has passed, have not damped the fire of her genius. Referring our readers, for our opinion of the novel, to the article above cited, we shall give them a specimen of it's new embellishments in the following

SONNET TO THE STRAWBERRY, p. 58.

• The strawberry blooms upon its lowly bed,
Plant of my native soil!—the lime may fling
More potent fragrance on the zephyr's wing;
The milky cocoa richer juices shed;
The white guava lovelier blossoms spread—
But not like thee to fond remembrance bring
The vanish'd hours of life's enchanting spring,
Short calendar of joys for ever fled!—
Thou bidst the scenes of childhood rise to view,
The wild-wood path which fancy loves to trace;
Where, veil'd in leaves, thy fruit of rosy hue
Lurk'd on its pliant stem with modest grace—
But, ah! when thought would later years renew,
Alas, successive sorrows crowd the space!

THEOLOGY.

ART. XXVIII. *Letters originally addressed to the Inhabitants of Cork in Defence of Revealed Religion, occasioned by the Circulation of Mr. Paine's "Age of Reason" in that City.* Second edition, 112 pages. Price 2s. 6d. Cork, Haley; London, Johnson, 1796.

THE public is indebted for this defence of revelation to the rev. Mr. Hincks, of Cork. It is a judicious summary of the leading arguments on the subject, with a particular reference to the attack of Mr. Paine. The writer has borrowed, as he himself acknowledges, many of the sentiments, and frequently the language, of these letters, from authors who have written more largely in support of christianity. This circumstance may render it unnecessary for us to give a particular analysis of the work, especially after having repeatedly presented our readers with abstracts of similar publications; it does not, however, diminish the value or utility of the performance. Mr. H. has digested his materials in a clear method, and his language is throughout perspicuous and unaffected; his summary is very well suited to a numerous class of readers, who have not leisure or opportunity to peruse larger works, but who, nevertheless, have been induced by the popularity of Mr. Paine's name, to look into his "Age of Reason."

The arrangement of this abstract is as follows:—Mr. H. in the first place controverts Mr. Paine's notion concerning the all-sufficiency of reason, by appealing to historical facts in proof of it's imbecillity; and endeavours to show, that, wherever religious knowledge has most prevailed, it has been, directly or indirectly, owing to revelation. He next examines the contents of the Scriptures, to prove, that they teach a pure and excellent system

of morality. After replying to the objections arising from the widely different systems of belief, and sects of christians, from the want of universality, and from the imperfect state of the books of Scripture, Mr. H. proceeds to state the direct evidences of the reality of the principal facts relative to christianity, of the genuineness of the books of the New Testament, and of the credibility of the christian miracles. He then examines the genuineness of the books of the Old Testament; inquires into the weight of the evidence from prophecy for the truth both of the jewish and christian revelations, and concludes with an examination of the pretensions of Mohammed. Dr. Lardner and Dr. Paley appear to have been Mr. H.'s principal, but not sole guides: he has not been a servile copyist.

ART. XXIX. *Reasons for Faith in Revealed Religion; opposed to Mr. Hollis's Reasons for Scepticism; in a Letter to that Gentleman.* By Thomas Williams, Author of "The Age of Infidelity," &c. 8vo. 46 pages. Price 1s. Heptinshall. 1796.

CANDID objectors to revelation are entitled to a candid reply; and such Mr. Hollis has met with in the present publication. They who have read "The Age of Infidelity" will not expect, that this writer should make as large concessions to Mr. Hollis as some others would have done: he maintains several points, which an unitarian christian would think it for the honour of christianity to abandon; but he combats his adversary skilfully and fairly.

In reply to Mr. Hollis's first objection derived from the scripture doctrine of future punishments, Mr. W. admits the punishment of hell to be *final*, but is of opinion, that the number of the miserable will bear a small proportion to that of the happy; and that even upon the supposition of the doctrine of necessity, if, as necessarians admit, that doctrine do not set aside all punishments and rewards, the criminality remaining, the punishment ought also to remain. The goodness of God, he conceives, requires, that the introduction of evil should be attended with advantage to the system, but not that advantage should result to every individual: the almighty parent may know that, in some cases, mercy to an individual would be cruelty to the rest.

For a full reply to the objection arising from the extermination of the canaanites, Mr. W. refers to his "Age of Infidelity;" but on this point adds, that God showed *justice* to the canaanites in publishing the cause of their punishment, and *mercy* in making them an offer of life on their renunciation of idolatry; and that this measure was calculated to inspire the israelites with a reverence for God, and a hatred of vice. With respect to the peculiar hardship of the case of the amalekites, it is argued, that this people, though of the stock of Abraham, having apostatised from the religion of their ancestors, and having been the aggressors against the israelites, and taken a cowardly advantage of their feeble situation, (see Deut. xxv, 17, 18,) both they and their children, who had copied their crimes, were justly cut off. The imprecations of the Psalms Mr. W. thinks vindicable, on the ground of the difference between judaism and christianity; the character

character of the former being *justice*, of the latter, *mercy*; and also, because these prayers are to be considered as an application to God, as the supreme magistrate of the jews, for justice against the enemies of their church and the state, or as mere predictions of their destruction.

To the *third* objection, from the improbability of miracles, it is replied, that the weight of antecedent improbability is nothing against facts; and that, revelation being reasonable and desirable, miracles to authenticate it are not improbable. Mr. W. sees nothing unworthy of deity in his assuming a visible and created form, and holding colloquial discourse with men.

In addition to the general statement of the evidences for revelation given by Dr. Paley and others, Mr. W. insists strenuously upon the character of Christ, which he thinks wholly inconsistent with that of an impostor;—upon the evidence arising from the history and present state of the jews;—upon the antecedent probability of a divine revelation, considering its utility, and its analogy with natural religion; and lastly, upon the tendency of partial, towards universal, scepticism.

For our account of Mr. Hollis's Reasons for Scepticism see Anat. Rev. Vol. xxiii, p. 537.

ART. XXX. *A Defence of the Mosaic, or Revealed Religion, proving the Authenticity of the Pentateuch: the Consistency of Moses's Description with the Principles of Natural Philosophy now current; and the Truth of Scripture Chronology, humbly offered to the Perusal of Philosophical Infidels.* By John Jones. 8vo. 30 pages. Price 1s. Griffiths. 1796.

THIS is a production of considerable singularity, but too obscurely and confusedly written to afford the reader much satisfaction. The author informs his reader, that he is not interested in the flux or reflux of religious craft, 'and is not of that multitude, whose mind absorbs the rays of truth, whose grand design is to support that idolatrous order, *priesthood*, which curses its avouchers with no small gain:' he adds, 'that he is not tinctured with the ill-boding clouds of fanaticism, nor does he wish to overturn the sentiments of any sect of people, who, provided it be not detrimental to society, are intent upon, adhere to, and are attracted by, some shoot of an universal and durable good.'—'I was led,' says Mr. J., 'to investigate the subject in hand by doubting: reader, doubt; truth will follow it: well was it observed by a writer of old, "He who doubts nothing, continues ignorant; but he who is given to doubting acquires knowledge." Actuated by this mental principle, I gave myself to enquiring; the result is, my being convinced that the Pentateuch is authentic, the mosaic date correct, and the principia of Moses consistent with the principles of natural philosophy now current.' For the grounds of this conviction we must refer to the pamphlet—we have no doubt of the writer's industry, and sincerity: but he is not very happy in his method of communicating his ideas, and the subject has been frequently discussed more satisfactorily by former writers.

ART. XXXI. *The Law of Nature; or Catechism of French Citizens. Translated from the French of C. F. Volney, Author of 'The Ruins of Empires,' &c. &c. and Professor, since the Revolution, at Paris.* 8vo. 54 pages. Price 1s. Eaton. 1796.

SOME degree of attention may be expected to be drawn towards a publication, which informs us of the manner in which the new french system provides by instruction for the preservation of good morals. The ground of moral obligation is in this catechism laid in the *law of nature*, which is defined, *the consistent and regular order of action by which God governs the universe*. This law is described, as antierour to every other law; as derived immediately from God; as common to all times and countries; as uniform and invariable; as evident and palpable, consisting entirely of facts presented to the senses; as conformable to reason; and as just, pacific, tolerant, and beneficent. According to this system, the first principle of the law of nature, with respect to man, is self-preservation, secured by the sense of pain and pleasure; and the most perfect state of man is a state of society, in which he is instructed in the law of nature, and taught to seek physical good by the observance of this law. From the law of nature are here deduced; *individual virtue*, comprehending science, temperance, courage, industry, and cleanliness; *domestic virtue*, including economy, paternal love, conjugal love, fraternal love, and the mutual performance of the duties of masters and servants; and *social virtue*, or justice, comprising all the actions which are useful in society, the exercise of charity, probity, sincerity, mildness, modesty, and simplicity of manners. These branches of virtue are distinctly deduced from the law of nature, and the present condition of men; but no mention is made of a future state; and other doctrines and institutions are slightly, and disrespectfully noticed.

ART. XXXII. *Catechetical Lectures; or the Church Catechism explained.* By the Rev. William Armstrong. 8vo. 110 pages. Price 2s. Berwick, Pherfon; London, Law. 1796.

WE cannot recommend these Lectures as particularly well adapted to the purpose of explaining the catechism of the church of England. The comment itself needs much explanation, and would perhaps be less intelligible to children, than the short and simple formulary which it undertakes to illustrate: it is a verbose performance, which, after Secker's Lectures on the Catechism, might have been spared. A judicious abridgment of those Lectures would be useful.

ART. XXXIII. *Prison Meditations, composed while in Confinement in the King's Bench Prison in the Year 1793.* By the Rev. William Woolley, M. A. Chaplain to the Marshalsea; Author of 'The Cure for Canting,' &c. 12mo. 88 pages. Price 1s. 6d. Egerton. 1796.

'Tis pity that the author of the *Cure for Canting* did not first exercise his skill in performing a cure upon himself: the public would not then have been troubled with these canting meditations.

ART. XXXIV. *Sermons*, by George Hill, D. D. F. R. S. ED. Principal of St. Mary's College in the University of St. Andrew, one of the Ministers of that City, and one of his Majesty's Chaplains in Ordinary for Scotland. 8vo. 453 pages. Price 6s. in boards. Edinburgh, Bell and Bradfute; London, Cadell and Davies. 1796.

It is one of the bad effects of that narrow system of ecclesiastical policy, which requires uniformity of faith in it's clergy and people, that

that it leads public teachers to discourage rather than promote freedom of inquiry, and to content themselves with a popular display of the received system, instead of an accurate examination of the grounds and reasons upon which that system is built. The learned author of the present volume is, we have no doubt, well qualified to discuss the fundamental questions of religious and christian belief, and to assist his hearers in proving all things, that they may hold fast that which is good: but we remark, that in his discourses he cautiously avoids discussions of this kind, and particularly, that, in the first sermon, he introduces himself to his readers as an enemy to theological innovation. While, under the plausible pretext of avoiding occasions of animosity, he dismisses controversy from the pulpit, he indirectly recommends an implicit acquiescence in prescribed articles of belief. Referring to the church of Scotland, he says, p. 11: 'Our church, by the standards which she requires her ministers to subscribe, hath wisely provided for the uniformity of teaching, and for the peace of your minds. These standards contain the present truth, in which you have been educated, in which we trust you are established, from which we wish not to depart, and within the limits of which are contained numberless subjects of useful preaching.'

Within the limits marked out by ancient counsels and assemblies Dr. H. religiously confines his doctrine. No novel speculations are therefore to be expected in these discourses; but on the old ground of orthodox belief, the Dr. discourses with energy; and his sermons prove him to be possessed of considerable talents for popular eloquence.

The *first* discourse, preached on the doctor's admission as minister of St. Andrew's, is a caution against a fondness for novelty, and an exhortation to be satisfied with being put in remembrance of things already known, and 'established in the present truth.' The *second* sermon is a general illustration of the distinct characters of virtue expressed in the text, *Whatever things are true, honest, &c.* The means employed by providence for supporting a regard to virtue in the world; and the tendency of virtuous conduct to secure a competent share of earthly blessings, are well represented in the *third* and *fourth* sermons. The *fifth*, which is divided into two parts, is an interesting exhibition of the character of Daniel, under the two distinguishing features of wisdom and piety. In the *sixth* sermon, on religious resignation, the considerations, which religion offers to support the mind under the pressure of affliction, are pathetically displayed. In the *seventh*, a contrast is drawn between the characters of John the baptist and Jesus Christ, and instructive lessons are hence deduced concerning the manner, in which our intercourse with the world may be best rendered beneficial both to ourselves and others. Prophecies in the Old Testament relative to the Messiah, and his character as an instructor, pattern, and redeemer, are the subjects of the *eighth* discourse, which is written in an animated strain of oratory. The same subject is pursued, in the same eloquent manner, through the *ninth* sermon, divided into two parts. The *tenth* sermon is an interesting illustration and improvement of the history of Stephen's martyrdom. The happiness of the future state, as arising from the removal of all occasions of distress, is in the *eleventh* sermon popularly described. In the *twelfth*, which is what, in the service of the scottish church, is called a lecture, or commentary on a considerable portion of Scripture with

with reflections, Dr. H. explains and applies that part of the sermon on the mount, which condemns ostentation in almsgiving and prayer. The *thirteenth*, which was preached before the managers of the Orphan Hospital in Edinburgh, unfolds the means, which providence employs, for rearing and educating the young of the human species: the sermon concludes with an animated recommendation of the charity. The *fourteenth* is a well studied, and well written discourse, preached at the opening of the General Assembly in 1790: the subject is, the prospect of the universal prevalence of christianity: and the objection against the probability of this event, arising from it's present partial extension, is ingeniously examined and refuted. As a specimen of the doctor's mode of reasoning on this subject, and of the general style of these discourses, we copy the following passage:

P. 354.—‘ In exact conformity to the view which has been given of the general course of nature, and of the moral education of the world, previous to the first appearance of christianity, the partial propagation of it has already diffused a large measure of religious knowledge, which concurs with other circumstances in preparing the world for its being universally received.

‘ The heathen moralists who lived after the days of our Saviour, discover more refined and consistent notions of the Deity, and more enlarged conceptions of the duties of man, than any of their predecessors. They profited by the Gospel, although they did not acknowledge the obligation; and their writings disseminated some parts of its instruction, although they disdained to appear as its ministers.—The sagacious prophet of the east went further. Avowing his reverence for Jesus as a teacher sent from God, he scrupled not to avail himself of the light of the Gospel. The Koran inculcates the unity of God, in opposition to the idolatry of the nations: it retains, amidst many licentious maxims and much frivolous superstition, a part of the christian morality; and that accommodation to local prejudices and vices, which degrades the religion of Mahomet, but to which it has been, in some measure, indebted for its success, may thus be considered as a step by which *the governor among the nations* is to lead some of them from the absurdities of Paganism to the true faith.

‘ When Constantine embraced christianity, those parts of the then known world which the roman empire did not include, were very far from deserving the name of civilized; and many of the countries that have been lately discovered, are in the rudest state of society. But the conversion of savage tribes to a spiritual system, is impracticable. Much time is necessary to open their understandings, and to give them habits of industry and order; and it is by slow degrees that they come to adopt ideas and manners more polished than their own. Although, therefore, plans of national ambition and commerce have transmitted to distant regions the report of blessings infinitely more important than any which are embraced by human policy, it cannot be a matter of surprize to an intelligent and candid observer of human affairs, that the value of these blessings is not instantly perceived, and that the precipitancy of visionary reformers has often been checked. But a continued intercourse with the nations of Europe, will gently undermine that fabric which ignorance supports: improvements in art and science will enable the mind that is now untutored, to rise to rational conceptions of the Deity: the errors of idolatry will be rendered
glaring

glaring by the approach of the true light; and in the voyages and discoveries of modern times, which make us acquainted with the manners, the views, and the interests, as well as with the geographical situation of all the inhabitants of the earth, there is a preparation, not perhaps intended by us, yet such as the nature of the case requires, for the knowledge of the true God and his son Jesus Christ being communicated to the ends of the world.'

The *fifteenth* sermon, on the obligation and utility of the christian sabbath, is a very sensible and seasonable discourse. The *sixteenth*, on the happiness of the subjects of the british government, is an eloquent harangue, but strongly marked with national partiality. The *seventeenth*, preached at the annual meeting of the society for the benefit of the sons of the clergy of Scotland, exhibits a striking picture of domestic affection and piety in Jacob's benediction to Joseph.

On the whole, though we do not think these sermons much adapted to advance the progress of knowledge, or promote liberality of sentiment, as literary compositions and specimens of pulpit eloquence, we esteem them entitled to much commendation. The author possesses in a considerable degree that facility of conception, that vivacity of sentiment, and that vigorous and animated style, which are requisite to form the popular preacher.

ART. XXXV. *The Nature, Uses, Dangers, Sufferings, and Preservatives, of the Human Imagination. A Sermon, preached in the Cathedral Church of St. Paul, London, on Sunday, January 31, 1796. By William Jones, M.A. F.R.S. Author of the Man of Sin, &c. 8vo. 30 pages. Price 1s. Rivingtons. 1796.*

THE subject of this sermon is uncommon, and the author's manner of treating it is singular. He considers the faculty called imagination as the principal source of the difference between good and bad men; the former putting together the images of the mind faithfully, the latter falsely. Moral instruction, he remarks, is best conveyed by addressing the imagination; and divine truths can only be taught by means of images borrowed from the natural creation. Vice, it is added, has been the offspring of a deluded imagination. 'In every temptation, some alluring object is held up; the image of it works upon the heart; the heart reacts upon the head; false and irrational compositions are formed, and vain expectations are raised: the act is sin; the result is error; and the end is death.' To the perversion of the imagination arising from false associations, Mr. J. imputes the errors of the times. His illustration of this point discovers more ingenuity than liberality. It is as follows—

P. 15. 'What a common artifice it is, to couple something that is great and sacred with something which is mean and contemptible; to make it ridiculous, and provoke insult! While that which is base, worthless, and pernicious, shall be raised and recommended, by joining it to something that is good; or, which the times agree to call good. These arts of deception are so necessary to the cause of wickedness, that prints, pictures, public fights, and shews, are always employed to work upon the mind, by the fabricators of public mischief. They can lead religion and loyalty to be hooted at and burned with disgrace; while

while sedition and treason are carried home upon men's shoulders in triumph. No preposterous disguises or deceptions can be wondered at, in any age or country, when it is remembered, that the Lord of Glory was disfigured by a wicked world with a crown of thorns; and the hand, that can aim the lightnings of heaven, insulted with a weak reed for a sceptre: while, perhaps, Barabbas, the acquitted felon, was attended home with acclamations.

* The ears are imposed upon by sounds, as the eyes by appearances: the orator can work with deceitful images and false comparisons, to inflame the passions, and mislead the judgment. That prime intellectual juggler of the times, Voltaire, whose logic has driven the world to madness, never fails to work upon his readers with false associations: they are his peculiar manufacture. His reasonings are contemptible; but his power in debauching the minds of men, by setting false images before them, is prodigious, and would be unaccountable, if the principle now before us did not explain it all.

Other similar applications are made of the author's doctrine to the times; and the discourse concludes with recommending, as the most effectual preservatives from the disorders of the imagination, the study of the Scriptures; refraining from the reading of novels, and of books which 'propagate strange doctrines, with a colouring of religion upon them, nearly allied to the old heathen magic, which lead people into a new kind of shadows and dreams;' the due regulation of the bodily appetites; a diligent attention to business; and the habitual exercise of faith, hope and charity.

As far as concerns morals, the doctrine of this discourse is unexceptionable: but in speculative inquiry, Mr. J. must not expect to frighten men from the pursuit of truth, by representing novel opinions under the image of magical shadows and spectres. This at least *may be* to practice the very delusion which he reprobates. Those conceptions and opinions, which to one man seem visionary, may to another appear, what they may be in reality, the sober deductions of reason.

ART. XXXVI. *The Disposition requisite to an Inquiry into the Truth of Christianity. A Sermon, preached before the University of Cambridge, April 24, 1796.* By Edward Pearson, B.D. Fellow of Sydney College. 8vo. 24 pages. Price 6d. Cambridge, Deighton; London, Evans. 1796.

THE prevention, rather than the cure of infidelity, is the object of this sermon. Mr. P. undertakes to show, that, if men were sincerely desirous of religious knowledge as a guide of life; if they engaged in the pursuit of truth with a becoming diffidence of their own ability to discover it; and if they were conscientious observers of all the moral duties already known; the result of their inquiry would probably be a conviction of the truth of christianity. The sermon is correctly and methodically written, but neither the argument, nor the style, is particularly impressive.

ART. XXXVII. *The Liturgy of the Church of England recommended. A Sermon, preached in the Parish Church of St. Mary-le-Bow, London, on Monday the 25th of April, 1796; according to the last Will of Mr. John Hutchins, Citizen and Goldsmith.* By the Rev. A. Macauley,

M. A.

M.A. F.A.S. Curate of Claybrook, in Leicestershire. 4to. 26 pa.
Price 1s. Dilly. 1796.

It has been the immemorial custom of the friends to a national ecclesiastical establishment, to support the alliance between church and state, by a similar alliance between the church and public charities. With more zeal than liberality, or sound policy, the founders of eleemosynary institutions have commonly limited the operation of their munificence, by making the profession of the christian faith according to the forms of the church of England the indispensable term of admission. On this narrow ground most of the old charity-schools in the kingdom have been erected: and of this kind is the institution which has given occasion to the sermon before us. It is founded on the will of Mr. John Hutchins, which requires, that a sermon be preached annually in the church of St. Mary-le-bow, by some able minister of the church of England, who shall be desired, in such sermon, to enforce and recommend the excellency and use of the liturgy of the church of England, and to set forth the advantages which do, and may be reasonably expected to, accrue to such poor children as are educated in the doctrine and principles of the said church, by voluntary subscriptions and contributions in the several schools in and about this city and kingdom, commonly called charity schools.

The part of this will, which respects the sermon, has on the present occasion been very faithfully executed in this ingenious and well written discourse. The preacher, after describing the general effect of the christian religion in promoting a benevolent spirit, and giving birth to charitable institutions, and insisting upon the utility of charity schools as nurseries of useful citizens, enters more immediately upon the task prescribed him, by delivering an eulogy on the reformed church of England and its liturgy. The national formulary is extolled for its majestic simplicity; for its *clear and comprehensive view of christian doctrine*; for its excellent models of the several branches of prayer; for its *freedom from unscriptural invocations, and confining its addresses to the proper and sole object of worship*; for its *fasts and festivals*; for appointing the constant reading of the Scriptures; for the division of the service into prayers, hymns, and lessons, and the repetitions and alternate responses; and for the directory it affords in family and private devotion. Some of these topics of panegyric would, probably, be disputed: the subject, however, is treated sensibly, modestly, and with candour; and the preacher fairly admits, that the liturgy, in several particulars, requires alteration, and expresses an expectation, on what grounds we do not perceive, that this laudable undertaking will be resumed.

ART. XXXVIII. *A Sermon preached before the Clergy at Sittingbourn, May 10, 1796, at the Visitation of the Archdeacon of Canterbury, and published at their Request.* By the Rev. Jeremiah Jackson, Vicar of Ospringe. 4to. 14 pages. Price 1s. Canterbury, Simmons and Co.; London, Johnson. 1796.

THE tendency of christianity to rescue mankind from religious, moral, and civil bondage, is the topic of this discourse; and the subject is discussed with perspicuity and elegance. The operation of the christian religion in relieving the jews from the burdensome ceremonial
of

of the mosaic law, and from the austerities enjoined by traditionary authority; and, it's still more important effect, in establishing among it's sincere professors the belief of such doctrines as would rescue them from the tyranny of wicked habits and vicious practices, are well displayed.

The subsequent introduction of corrupt mixtures of human invention, the mischievous influence of these corruptions on the state of religion, and the happy consequences of the correction of these errors at the reformation, are briefly represented.—On the subject of civil freedom, the preacher very happily illustrates the moral influence of christianity in forming upright and benevolent rulers, and virtuous, orderly, and peaceable subjects. With respect to the actual state of civil society in christian countries, he perhaps asserts too much, when he says, that 'all restraints on natural freedom, which did not promote the public benefit, have been gradually withdrawn, as the influence of true religion has prevailed.' This is a state of things which certainly has not yet been attained: it may, however, be confidently expected, that in proportion as the spirit of universal philanthropy, taught alike by pure christianity and sound philosophy, prevails, man will be emancipated from civil oppression.

ART. XXXIX. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 7, 1795.* By Charles Peter Layard, D.D. F.R.S. F.A.S. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty. 4to. 16 pages. With the List of the Stewards and Preachers, &c. annexed. Price 1s. Rivingtons.

SERMONS on occasions of public charity may be reasonably expected to breathe a spirit of liberality and candour. This has, we believe, been commonly the spirit of the sermons preached at the anniversary meetings of the sons of the clergy: and we are sorry to find, that it has not been preserved in the present discourse. Not satisfied with pronouncing such an eulogy as the occasion might justify, on religious establishments and the church of England, Dr. L. has endeavoured to excite the alarm of a general conspiracy against christianity, and has more than insinuated, that all who have departed from the orthodox faith are united in the plot.

P. ix.—'Ill-disposed,' says he, 'are those men to the cause of our common christianity, who, notwithstanding the rapid succession of extraordinary events, which hath exceeded all the conjectures of the wildest imagination, can yet affect to disbelieve, that a conspiracy of the most formidable enemies of the church of Christ, hath been indefatigably active in attempting its destruction. Let such men, for one moment, candidly reflect upon the violent efforts of certain sects and parties, who are naturally at variance with each other, uniformly directed to this one point. The outrageous folly of gigantic atheism; the wayward and obstinate perverseness of heresy; the hypocritical craft of a sycophantic philosophy; the pride and presumption of anarchy itself, discordant as they are, have yet been made instrumental to this dreadful purpose. Every artifice hath been tried, to impose upon the credulity of the ignorant, to excite and inflame the passions of the profligate, to promote and accomplish the designs of the unprincipled;

so

so that no approach hath been unattempted, which the errors or sinful propensities of human nature had left, either absolutely exposed, or at best weakly guarded.

• To prove this, I appeal to that monstrous variety of sophistical publications, with which the press hath teemed, and which hath been issued forth among those orders of men, among whom their authors hoped they would produce the most pernicious effects, with indefatigable perseverance and at enormous expense. In some of these, the industrious artisan hath been encouraged to lay aside the instruments of his useful occupation, and stand forth the self-taught reformer of the state. In others, the peaceable villager hath been falsely told, that his ancestors have all lain prostrate in the chains of slavery, before the shrine of idolatry. He hath been called upon to resume the rights of a religious and rational being, by abjuring the worship of the Son of God his saviour, and by usurping the power of his lawful governors.'

They who have ventured to step aside out of the beaten track of opinion are marked as 'wandering stars—to whom is reserved the blackness of darkness for ever.' *Jude*, ver. 13.

The sermon is more calculated to foster bigotry than to promote charity.

ART. XL. *The Social Worship of the One God agreeable to Reason and Scripture: a Sermon, preached in the Chapel in Prince's Street, Westminster, Sunday, March 27, 1796; on undertaking the Pastoral Office in that Place.* By Thomas Jervis. 8vo. 32 pages. Price 1s. Robinsons.

A FORMAL defence of social worship is not attempted in this sermon; but important ideas upon the subject are expressed with correctness, perspicuity, and animation. The pleasure and benefit of social worship, it's spiritual nature, it's unlimited extent with respect to time and place, it's independence on external ceremony, and it's intimate connexion with morality, are the principal topics of the discourse; and they are treated in a manner, which will give the reader a favourable idea of the writer's talents and spirit, of his ingenuity and liberality. A respectful testimony is paid to the memory of the late worthy and excellent Dr. Kippis, to whom Mr. J. is successor. The sermon concludes with a modest declaration of the preacher's views and intentions, and some consolatory reflections on the present state of religious opinions.

ART. XLI. *A Sermon preached at Wickam in the County of Southampton, on Wednesday, March 9, 1796, being the Day appointed by his Majesty's Proclamation for a General Fast.* By Joseph Pickering, M.A. Curate of Wickam. 4to. 18 pages. Pr. 1s. Gardner. 1796.

A SERIOUS exhortation to justice, mercy, and piety, as the best means of securing personal and national prosperity. The preacher touches upon politics, only to lament the severe visitation we are now receiving, and to call upon his countrymen, to contribute

contribute by their private virtues to the safety and prosperity of the state, 'which,' says he, 'is blest, and has long been blest, with the best government and the purest religion upon earth.' The sermon is of that moderate degree of merit which, if it screen from censure, affords little room for praise.

ART. XLII. *A Sermon preached at Whitby on the Fast-Day, March 9, 1796.* By the Rev. T. Watson. 8vo. 25 pages. Pr. 1s. Murray and Highley. 1796.

A GLOOMY prospect is exhibited by this preacher. As the consequence of the present war, and for the punishment of our sins, we are to expect, according to this ill-boding prophet, a general overturn of our happy constitution; a total sweep of all the wealth and greatness of these lands; the levelling of all distinctions of rank and fortune; the entire extinction of religion; and, in a word, universal anarchy and confusion. To avert these judgments, if they can be averted, Mr. W. calls upon his countrymen to repent and amend. There is a considerable degree of neatness in the style of this sermon; but the writer's country is discovered by the *shibboleth* of *will* for *shall*: 'this liberty we *will* never find in the reign of anarchy.'

AGRICULTURE.

ART. XLIII. *An Account of the Manner in which Potatoes are cultivated and preserved, and the Uses to which they are applied in the Counties of Lancaster and Chester; together with a Description of a new Variety of the Potatoe, peculiarly convenient for forcing in Hot-houses and Frames.* By H. Kirkpatrick. 8vo. 46 pages. Warrington, Eyre; London, Johnson. 1796.

THE increasing attention, which has lately been paid to the potatoe root, may be considered as an important national improvement. The southern counties of England have still much to learn concerning this very useful branch of husbandry; and the intelligent writer of this pamphlet has rendered an acceptable service to the public, in giving a very clear and minute account of the manner in which this cultivation is carried on in Lancashire, where, as well as in some adjoining counties, potatoes have long been the chief sustenance of the lower classes of people. Mr. K. distinctly describes the proper management of the land for producing the most abundant crops of potatoes, the various methods of planting and gathering them, the most effectual way of preserving them through the winter, the different modes of cooking them, and the various uses to which they may be applied: a catalogue of the various kinds is added. The account is drawn up with simplicity, and discovers an accurate acquaintance with the subject. The pamphlet will be more useful, than many a more ostentatious publication.

It may be acceptable to some of our readers to be informed, that Mr. K., whose residence is at Park-lane, near Wigan, Lancashire, undertakes to execute any orders which may be sent him for different kinds of seedling potatoes.

POLITICS.

ART. XLIV. *The political State of Europe at the beginning of 1796; or Considerations on the most effectual Means of procuring a solid Peace. With an Appendix, in which several important Questions are considered.* By Mons. De Calonne, late Minister of the Finances. Translated from the French ms. by D. St. Quentin, A.M. 8vo. 236 pages. Price 5s. Debrett.

WE have already noticed the original [see our Rev. Vol. XXIII, p. 426,) it is therefore only necessary to announce this translation, which appears to be well executed.

MR. ST. Q. has affixed but one solitary note of his own, which perhaps had better been omitted; it is in justification of the intended march to Paris!

ART. XLV. *Authentic Correspondence with M. Le Brun, the French Minister, and others, to February 1793, inclusive, published as an Appendix to other Matter not less important: with a Preface and Explanatory Notes.* By W. Miles. 8vo. 156 pages. Debrett. 1796.

ALTHOUGH confidentially employed by the present administration, and that too in matters of extreme delicacy and importance, Mr. M. throughout the whole of the present publication evinces a manly independence, and freely censures both the minister, and his opponents, whenever he deems their conduct improper.

‘To talk of crowns and coronets, when they only decorate crimes, or imbecility,’ says he, in his preface, ‘is an affront to the understanding, and implies great ignorance, or greater ferocity. My loyalty is not of that stamp. It is limited like my faith, and reason must mark the boundary: the only boundary that secures us from the inroads of civil or ecclesiastical tyranny.’ After this open declaration, he recurs to some recent scenes, and thus forcibly expresses his detestation of them:

‘I have no objection to make every reasonable allowance for follies that are inoffensive or unimportant. But the vice that impudently braves public justice, and exacts homage from virtue; that gigantic vice, which from the proud and insulting pre-eminence of rank, has the audacity to set the magistrate and the laws at defiance, and that we know to be as incorrigible in its nature, as it is mischievous in its consequences; that description of vice I will ever maintain ought to be felled to the ground by the club of Hercules. What! shall we court, fawn, and attend like a gentleman usher upon vice in embroidery, while we loath, detest, and consign to the gibbet, without pity or remorse, the vice that we behold in rags? Shall the unhappy female, driven by necessity, not lust, to the bitter and humiliating resource of prostitution, skulk in holes and corners, afraid of the beadle and his lash, while the dignified prostitute infinitely more fortunate and atrocious, confident of protection, and honoured where she should be spurned, triumphs in her turpitude, and insults neglected virtue with impunity? Shall the tame cuckold, proud of his dis-

VOL. XXIV. G honour,

honour, turn bawd to his wife, for favour, or for hire, and lending her first to my lord, and then to his highness, opening an account current with infamy, himself the meanest of the *firm*, dare to claim homage as his right; while the man who from a sense of public duty, holds out such treble guilt to public scorn (anxious to save a falling empire from destruction) is branded as libellous or disaffected? O, shameless, ruinous inconsistency! subversive of all government as well as of all morals, and that cannot be defended even by those who practise or applaud it. If, in defiance of decorum, duty and public opinion, the titled harlot will play the wanton; if at her time of life she will allow her hot blood to run riot in her veins, and scandalize her age and sex, let the rank that she unworthily holds in society be deemed an aggravation of her infamy, and while an indignant world hails her strumpet as she passes, let her feel those pangs which she has basely inflicted on virtuous innocence!

Preliminary Observations. These contain some severe animadversions respecting the 'stigma' attached to lord Auckland's political character, and the deception made use of in his late publication (see our Rev. Vol. xxiii, p. 637,) the part of which respecting the stocks is termed 'fallacious.' Mr. Morgan, to whom many compliments are paid, is also blamed for publishing his alarming statement respecting the finances [see our Rev. Vol. xxiii, p. 139, and 632,] at such a critical period.

Every new tax is termed 'an advance towards a revolution,' and is said to possess an 'infectious quality.' That laid on dogs is censured, as likely on one hand to afford an idea to foreigners of the impoverished state of the country, and on the other to alienate the affections of those, who already groan under public burdens.

A review of Mr. Pitt's administration. Mr. Fox is blamed, and certainly with great justice, for his coalition with the minister he had promised to impeach, but it is to be hoped Mr. M. goes rather too far, when he affirms, that the *man of the people* in adversity forgets all his promises in their favour, the moment he tastes the fascinating cup of power:

'When the devil was ill, the devil a monk would be,
When the devil was well, the devil a monk was he.'

After tracing Mr. F.'s political conduct from the persecution of the printers to the dismissal of him and his worthy colleague, lord North, from power, the author proceeds as follows:

'It was at this epoch that Mr. Pitt, slow rising above the horizon in all the majesty of conscious dignity, was hailed by his wounded country as its saviour and protector. The engaging simplicity of youthful innocence gave brilliancy to his dawn, while his degraded, fallen adversary, eclipsed by the lustre of a triumphant rival, sunk into darkness and oblivion! O God! it was a moment that virtue herself might have envied him—it was a moment worth centuries of fame, and if the sensibility of Mr. Pitt should (unhappily for his repose!) bear any proportion to the vigor of his understanding, the recollection of the rich possession he has lost, must render him the most wretched of mankind! I shall

shall not run into the unjust and illiberal extreme of vulgar indiscriminate censure; I shall not pronounce in union with a senseless multitude, that a minister is culpable because he is unfortunate; those, however, who would absolve Mr. Pitt from all blame, may mean well, but their zeal holds no place with discretion, and is likely to do him mischief, while those who attribute the whole of our disasters to his criminality, inflict a wrong that ill accords with the justice and generosity of an enlightened nation.'

Lord Loughborough is considered as the *adviser* of the late state trials, and the attorney general is blamed, for carrying on a prosecution, without being justified by sufficient evidence for the crown. A lately created *earl* is considered as a legacy from lord Bute, and his frequent change of title is compared to the *alias's*, used by persons of a certain description, to avoid detection. The country is every where represented to be in the most critical state, and the administration on the very brink of destruction. An economical, joined to a parliamentary reform, are alone thought adequate to our salvation, and Mr. Dundas, and the other members in the cabinet, who brought upon the nation the miseries incident to the american war, seem to be considered as improper colleagues for Mr. Pitt, who, it is hinted, will *perhaps* yet keep his promise with the people!

The appendix contains a variety of letters to and from Mr. Maret, the marquis of Buckingham, Mr. Rose, &c. and it seems to be the intent of this part of the publication, to rescue the chancellor of the exchequer, if not from the whole, at least from great part of the 'guilt' and responsibility, annexed to the present war. This is a curious and interesting publication.

ART. XLVI. *Memoirs for the History of the War of La Vendée. In which the principal Events of that War are accurately related, from its Origin until the 13th Florial of the second Year of the French Republic. Translated from the French of Louis-Marie Turreau, Commander in Chief of the western Army.* Svo. 201 pages. Price Debrett. 1796.

THE long and disastrous war of *La Vendee*, has exhibited many instances of heroic intrepidity. Turreau, the author of the present work, by acting in a variety of subordinate situations, and at length as commander in chief, had an opportunity of studying the manners, customs, dispositions, and prejudices of the people. All these are here detailed by him in such a manner, as to interest the feelings of the reader, more especially, if he have paid any degree of attention to the wonderful events, which the history of the french revolution presents.

'We ought,' says he, 'to attribute in part the astonishing progress of the vendéans, to their submission and their entire confidence in their generals and priests. The latter, then confined to hold a secondary rank, were most useful co-operators to the party. They assisted the chiefs powerfully by all the manœuvres familiar to the apostles of fanaticism. They presented them every where as the saviours of religion and royalty; as men appointed by God himself to guide his people and protect his worship. These priests had of course the gift of prophecy. They employed also the resources of magic to convince by means of impostures, minds that were heated and already too much dis-

disposed to enthusiasm and to the wonderful, by ignorance and superstition. Miracles were soon spoken of in La Vendée: here the virgin had appeared in person to consecrate an altar provisionally erected in the woods; there the son of God himself had descended from heaven to assist at a benediction of the colours; in another place angels had been seen adorned with their wings and rays, announcing and promising victory to the defenders of the altar and the throne.

‘These supernatural occurrences always happened at night, and often on the eve of an expedition. They formed the chief subject of the sermons of the day, in which the preachers, the missionaries of the party, warranted to the victims of the battle a glorious resurrection in this life*, as well as in the other. To all this was added the celebration of mass, and the vendeans intoxicated with all the poisons of fanaticism, quitted their churches only to rush upon the enemy, faced with audacity the greatest dangers, sure to conquer or to receive in death the palm of martyrdom.’

The nobles, as well as the priests, joined in the insurrection, and this doubtless is one of the reasons why the republicans have always beheld with suspicion, and often treated with uncommon harshness, a body of men, which, with a very few exceptions, unanimously, and from the very first, declared itself against the new constitution.

‘Another cause contributed to give the chiefs of La Vendée this despotic influence, which was necessary to enable them to govern a party composed of so many heterogeneous elements. In this croud of counter-revolutionists which the revolt had rallied in Poitou, there were found individuals of high name, titled men of quality. Those who had directed the first movements of the rebels, and who, for the most part, were but simple country gentlemen, knew how to avail themselves of circumstances to maintain themselves at the head of the party; and they were much sought after and caressed by these men of high nobility, of whom they were only the feudatories, the vassals in the order of the feudal hierarchy, and who in other times would have without doubt, disdained their succour and assistance. Thus we saw the Talmons, the d’Autichamps, the Lescures, &c. closely connected with obscure beings, such as Pyron, Joly, Stofflet, Charette, &c. and the former as well as the latter, happy to be the lieutenants of the Beauchamps and the d’Elbeés.’

‘We ought to place in the number of the causes of the astonishing prosperity of the rebels, the species of madness, of ebriety, which they derived from unexpected successes. These would serve but to augment their confidence in their generals, whose efforts and talents were each day crowned with victory. Add to this the critical situation of the republic, whose misfortunes these chiefs took great care to exaggerate; the rapid and victorious march of the austrian and prussian armies on our frontiers; the little consistency of our military forces in the west; the hope to bring over to the royalist party the first generals employed by the republic in La Vendée, or at least to disperse them, to lead them to inactivity; the frequent desertions of the troops of the line;

* It is proved that the vendeans believed for a long time that they would revive three days after their death. Wives and mothers used to preserve the bodies of their children and their husbands.’

even of considerable parts of different corps sent to the banks of the Loire; the public mind corrupted in all the neighbouring departments in consequence of the correspondence and manœuvres of the agents, who were secret accomplices of the revolted citizens; about 200,000 soldiers, half of whom were armed with firelocks, and already inured to warfare by twenty battles, or rather by twenty brilliant victories, so connected by local situation, and by the disposition of their posts, that, if I may be allowed to express myself, they seemed to form but one square battalion placed on a central point, the diagonals of which they traversed alternately in masses of 30,000, 40,000, 50,000 men, &c. These were the principal motives of hope and encouragement that animated the people of La Vendée.'

It is repeatedly insinuated, that many of the misfortunes incident to this intestine war originated in the folly of employing *ci devant* nobles, against a party that wished for the restoration of a king and a nobility. Until real *sans culotte* generals were brought into the field, no impression whatever was made, as we are here told, on the vendéans.

This pamphlet is tolerably well translated; some passages, however, discover great haste, and betray a foreign idiom.

ART. XLVII. *A Vindication of Mons. De La Fayette, from the libellous Aspersions of the Right Hon. Edmund Burke; with the Character of the latter Gentleman faithfully delineated. Extracted from the political Writings of W. Miles, Esq. 8vo. 38 pages. Price 1s. 6d. Symonds. 1796.*

MR. BURKE'S attack on Mr. de la Fayette was, in every point of view, equally unjust and illiberal—unjust, because unsupported by fact; illiberal, because the man on whom he vented his malignity was detained at that very moment, in opposition to all laws human and divine, in a foreign prison, after having been arrested on neutral territory.

Mr. Miles here asks, in what consists his guilt? Whom did he betray? What friends, what party, has he perfidiously deserted? In what instance has he proved himself an apostate?

Mr. Burke's present opponent is to the full as *personal* as himself.

'It is not private history that I mean to investigate,' says he, 'but the impudent profligacy and arrogance of a man in public life, who has the effrontery to hold himself out as a model of loyalty. Faulty, reprehensible, and marked by an infinity of low cunning, as his private life may be, it is beneath my censure or regard. I will not conjure up from the silent mansions of the dead, the ghosts of departed friends! Peace to the venerable and lamented manes of Saunders, Rockingham, and Reynolds! Peace to the hapless injured shades of Verney and of Hargrave! let them sleep in quiet; they can neither be cozened nor impeached! I will not rake among their ashes, lest I should be compelled to call for civet to sweeten my imagination. But when a man comes forward in a public character, invested with a public trust, he challenges our notice, and must abide the scrutiny.'

By means of a variety of extracts from Mr. B.'s writings and speeches, Mr. M. endeavours to prove, that the doctrines laid down by him, during his whole life, have been to the full as *jacobinical*, as those of the men whom he now reviles.

ART. XLVIII. *Remarks upon the Conduct of the Persons possessed of the Powers of Government in France, and upon the official Note of M. Barthelemi, dated at Basle, March 26, 1796.* 8vo. 58 pages. Price 1s. 6d. Owen. 1796.

MR. WICKHAM, minister plenipotentiary from the british court to the swiss cantons, addressed a note, dated from Berne, march 8, 1796, to Mr. Barthelemi, ambassador from the french republic, but who was not acknowledged as such in this official communication. The reply breathed an ardent desire of peace on the part of France, a doubt of the sincerity of the english government, and a fixed resolution not to consent to the alienation of any of the territories of the republic declared such by the existing laws. These are specified to consist of the following, viz.

1. France as it stood at the commencement of the war;
2. The french colonies in the West Indies still occupied by France;
3. The isles of France and Mauritius;
4. Martinico and Tobago;
5. The whole island of St. Domingo;
6. Pondicherry, Chandernagore, Carical, Maké, and the other french establishments in India;
7. Avignon, and the county Venaissin;
8. The principality of Montbeliard, and bishopric of Porentrui;
9. Savoy, Nice, and Monaco;
10. Austrian Flanders and Brabant, and generally, whatever belongs to the emperor on this side the Rhine;
11. Maestricht, Venlo, and Dutch Flanders;
12. The bishoprick of Liege.

Much is said about 'the haughty and preposterous vanity of France,' in insisting on such terms; but the editor forgets to mention the *diplomatic* insult offered to the new republic, and does not once state the original cause which induced this 'magnanimous nation,' to commence and persevere in a war, so destructive to her commerce, manufactures, population, and finances.

ART. XLIX. *Dispassionate Observations on the Subject of the Death and Succession to the late Nabob of Arcot, and the Carnatic.* 8vo. 22 pages. Price 6d. 1796.

THE recent death of the nabob Mahomed Ali Cawn is an event, we are here told, of singular magnitude: 'it is the awful pause that portends a war of elements, or that will leave the horizon without a cloud.' Omdat ul Omrah Bahadur has been specifically recognized as successor to his father in all the treaties, from that of the peace of Paris in 1763, to the one concluded between lord Cornwallis and the late nabob. Notwithstanding this, the author seems to dread lest our government in India should proceed as heretofore on a system of spoliation, and 'an assumption or dismemberment of the nabob's countries' be the consequence.

'Already I am informed,' adds he, 'that Tippoo Saheb has founded his tocsin, and called upon the mahrattas, and the other powers of Indostan to recollect his predictions, that 'when time shall serve, we should not spare either the person or family of Mahomed Ali: in a word, let us hasten to tell him, that *belies in his throat*.' This perhaps may be *diplomatic language* in Asia!

ART. I. *Considerations upon the present State of public Affairs in the Beginning of the Year 1796.* 8vo. 97 pages. Price 2s. 6d. 3d edit. Owen. 1796.

THIS author, who is a strenuous advocate for the continuation of hostilities, insists that the first aggression was on the side of the french; and he cannot conceive how any one is led to expect, that 'the spirit of war should vanish at the bidding of his fellow-devil sedition.' Those 'perfidious tears,' shed six times a week in parliament and the news papers, 'proceed', it seems, 'from men more anxious to call war nearer home, and to light it up in the bosom of their country, than to drive it to the confines of the earth, or extinguish it altogether.' The author seems to look for a peace that will reinstate our allies in all their possessions, restore the balance of Europe, and indemnify ourselves. According to him, the conquest of Holland has been of some service to us, as France, in consequence of that event, is said to have made a direct present to England of the Cape of Good Hope, and Ceylon, probably of Batavia, and all the dutch colonies. Among a multitude of paradoxical assertions, we are here told, that 'the scarcity in England, though exaggerated by malevolence, and assigned by ignorance exclusively to the war, is in some degree the result of the *national prosperity*,' and that France herself will one day own her gratitude to us for the present war, 'as all Europe besides now does.'

After telling us, that 'infidel sovereigns' are more fatal to ancient systems than the ridicule of wits and philosophers, the author gives us the following theory of the late revolution: 'Joseph the Second, and Frederic the Great, Stanislaus of Poland, and Lewis the Sixteenth, were all of them *reformers*, and excepting the second of them, they have all met with the fate of reformers;—it was only under their auspices that the Voltaires and Rousseaus, the Mirabeaus and Condorcets worked at the common ruin, and at their own. When posterity shall contemplate the relation of the last six eventful years, its incredulity will disappear and its doubts subside, because it will find them preceded by the expulsion of the monks in Flanders, by the destruction of the barrier in the Netherlands, by the writings of Frederic the Second, by the Comte rendu, and ministerial democracy of Neckar—perhaps even its astonishment will be little or momentary, for it will have come fresh from beholding all Europe leagued together in defence of the rebellious colonies of America, and united to pull down and annihilate the only power which could protect its liberties, and which had protected them so often. All these events and circumstances are distinct and predisposing causes of the french revolution, as they are also of the forced and violent position in which we actually find ourselves, from the moral corruption and physical inequality of the world.' o.

ART. II. *A short View of the Inconveniencies of War; with some Observations on the Expediency of Peace: In a Letter to a Friend.* 8vo. 46 pa. Price 1s. Jordan. 1796.

THE question concerning the expediency of protracting the present war has been so fully canvassed both in the senate and from the press, and at present so universally engages the attention of the public, that much novelty of argument is not to be expected from this pamphlet. We may, however, venture to recommend it to our readers, as con-

taining a clear and forcible statement of the considerations which urge an immediate negotiation. The writer appears to be well acquainted with the politics of the times, and expresses throughout, with temper, but, at the same time, with firmness, consistently liberal principles: he also possesses, in a considerable degree, that accuracy of taste which produces elegance in writing.

ART. LII. *Thoughts on the Anti-monarchical Tendency of the Measures of the British Minister, contained in a Letter to a noble Lord.* By William Adams. 8vo. 30 pages. Price 1s. Symonds. 1796.

AN ironical censure of the minister, as a secret friend to republicanism. His primary intention, in the commencement of the war with France, was, it seems, to stimulate the french people to throw off the yoke of royalty; in his domestic politics, he is friendly to the plan of universal suffrage, and all his measures tend towards parliamentary reform; in fine, his conduct seems studiously calculated to teach the people, that monarchy is inconsistent with liberty.—The writer's meaning is pretty clear, but he is not very skilful in the use of the delicate weapon of irony.

ART. LIII. *An Address to the Electors of Great Britain.* 8vo. 15 pa. Price 6d. Johnson. 1796.

THIS pamphlet might be termed a seasonable and spirited admonition to that small part of the community, to whom, in the present mode of representation, the elective franchise belongs. It instructs them what kind of representatives they are bound to choose;—not placemen, pensioners, and officers under the crown;—not men who, in the former parliament, voted for *two bills* which destroy the freedom of britons;—but men of known ability, and tried integrity, who are friends to the constitutional liberty of the country, and will endeavour to obtain a more general and equal representation. How far the obvious, but interesting suggestions of this pamphlet have been attended to, at the late important moment of exercising the first right of free citizens, will be shortly seen.

E. D.

ART. LIV. *A Letter to the King, in Justification of a Pamphlet, entitled "Thoughts on the English Government," with an Appendix in Answer to Mr. Fox's Declaration of the Whig Club.* 8vo. About 140 pages. Price 2s. 6d. Owen. 1796.

WE are at some loss what to think of the pamphlet before us, and have more than once doubted whether the author be serious. The address to the king is adulatory in the extreme; his majesty's virtues are praised in such a manner, as to approach exaggeration, and notwithstanding the present state of civil government, we are said to 'live in the mild reign of one of our best princes, whose public virtue is equal to the righteous administration of Titus, Nerva, Trajan, Aurelius, &c., of whose blessed time *Tacitus* says, with ecstasy, "*Rara temporum felicitate, ubi sentire quæ velis, & quæ sentias dicere liceat.*"

Mr. Reeves's pamphlet experiences the same unqualified praise; he himself is represented as the saviour of his country, and his sentiments are said to be those of his majesty's ministers: 'there is, and I affirm it without fear of contradiction, not a single member of the present

sent cabinet who is not of the author's opinion, whatever he may affect to the contrary. Had I ten thousand pounds, I would stake the whole that it is the opinion *una voce*, and the wish *ex animo* of the present ministry, and indeed of every administration.' In the following passage, we do not recognize any thing that betokens an adherence to Mr. R.'s sentiments, which are manifestly hostile to the democratic or representative part of our establishment: 'Should time produce an alteration in our constitution, (for time changes all things) I apprehend it will be in the aristocratic branch. That is the branch which I think can be best dispensed with, consistent with the principles of a mixed government, and the purity of national liberty. The aristocracy may be considered more as the appendage of monarchy, than as a distinct branch of the constitution. Peers are the creatures, and generally the *echo* of sovereignty. It is no solecism to say it is the very creature of its creator. If ever peers are in opposition, it is because their ambition is not sufficiently gratified. Titles, ribbands, feathers and toys, often inspire the virtue, and animate the wisdom of this branch of the english government. It consists of two parts, spiritual and temporal, equally eager to gratify their ambition and venality. Aristocracy is the bane of every monarchy, and a libel on the equal rights and liberty of this nation: the ambition and the imperious influence of this order are the greatest misfortunes of a free state. Aristocracy is not congenial to liberty. In my apprehension that branch of the constitution may be well spared without any injury to our system of government; which I contend will be more perfect by lopping off the great source of national corruption and political prostitution, which, like the pestilence, infects the democratic order, and threatens by its ambition and overbearing influence on the legislative and executive powers, to rouse the people to constitutional resistance.'

The letter to the king is signed 'Joseph Cawthorne,' and dated 'Greenwich park, december 26, 1795.'

ART. LV. *A summary Defence of the Right Hon. Edmund Burke. In two Letters. Letter I, addressed to the Rev. Gilbert Wakefield, in Refutation of all his Positions. Letter II, addressed to the Honourable Somerset Lowry-Corry: including Strictures upon a late virulent Pamphlet, written by Mr. William Miles. By Thomas Townshend, Esq. of the Honourable Society of Gray's Inn. 8vo. 135 pages. Price 3s. R. White. 1796.*

It is thus that Mr. Townshend replies to Mr. Wakefield, on the question of Mr. Burke's consistency: 'Liberty—the mellowed, cultivated, manly liberty of his country—has ever been the proud theme of his talents. The spears of our iron barons of old, like the rod of the jewish legislator, opened in the vast deserts of ignorance and slavery, the sacred fountain of liberty; and from that our english spring have meandered in devious streams, throughout the disturbed surface of descending ages, those irriguous rivulets, which coalescing in their force, have sometimes burst in cataracts, and sometimes glided clear, tranquil and majestic, purifying the atmosphere by their smooth currency, and fertilising the soil by gentle overflowings. The lips of the thirsty multitude have drank the limpid boon of nature—not to glut, but to refresh themselves. No bloated, anasarcous, dropical liberty arose from their

their temperate and wholesome measures. Percolating through all the vast intervening strata of clays, but rendered faculant from the many noxious particles which it imbibed in its progress—it trickled through all the vast impediments which temporarily checked its course, and stole in concealed streams, fathoms deep, to bless the soil of France in happier days. Time, defecating time, might, as it spontaneously approached the surface, have purified and rendered it salutary; but the mad-brained metaphysical delvers, who dug the hell-deep grave of royalty, opened the noxious turbid puddle, which burst upon them into day, worse than Circe's cup, converting those who tasted of it into worse than swine.'

After lamenting the overthrow of 'the ancient and venerable column of french royalty, covered with the hoar of innumerable ages,' the author recurs to the wonder-working genius of our minister, by whose wisdom, vigilance, foresight, and virtue, so much has been already achieved: 'a gallant and invincible navy, efficiently superior to that of all Europe, protects us in all the securities of peace. All India confesses british supremacy, and pours out her tributary treasures. The spice trade in our hands; the Cape of Good Hope fortified and secured to us; the treasures of Dutch industry in our ports and funds; commerce extended over the habitable globe; arts and manufactures progressive at home,—Great Britain wears the blush of happiness, diffusive and general, and tinged only with the small and transitory blemish of scarcity, which no human wisdom could avert.'

In letter ii, Mr. B. is represented as an old man, of the most *disinterested* zeal, 'smoothening the slope of life in a harmless and peaceful refinement.' The author 'has read and execrated' Mr. Miles's pamphlet: 'there is a *mind* in it, a cast of deleterious thinking beyond the ordinary mischiefs of the mortal temper. Sometimes it rages with volcanic might, pouring a hot lava of reproach, which scorches even the foul crater, from whence it issues; and sometimes it stands in sullen meditated pestilence—like the deadly breathings of the upas tree, which desolates all around it, and stands itself, amid the circle of it's own destruction, a lonely, avoided, and abhorred principle of evil. Sometimes we see the angry ranting railer, and at other times the corrosions of the *sedate thinking man*, whose black blood runs temperately bad.'

Instead of commencing his studies under the jesuits, and finishing them under the sophists, as has been asserted by Mr. M.; we are told, that Mr. B. 'commenced his studies under a preceptor of the quaker sect, and finished them in Trinity College, in Dublin—a college of a most rigid observance in every essential principle and practice of the established religion; of exemplary moral discipline; and of as much elegant, solid, and profound learning, as any other seminary in Europe.'

The following passage is a close imitation of the *gusto* of the Burkeian school, both in language and morals: 'The prince of Wales, the duke of Grafton, and Mr. Burke, have all been doomed to the sad repast of glutting the grinning hunger of this insatiate ogre. The former was as probable a victim as any other: he possessed those excellencies which only hastened and aggravated his doom. Elegant and polite, refined and cultivated, the graces of a gentleman, united with the generous magnificence of a prince. The friend of genius, the
patron

patron of the arts; his liberality was not measured by the frigid moderation which the dwarfish prudence of humble life would prescribe. He ought to be judged not by four economists in *theory*, but by a fair and manly consideration of his proud rank and dignified exaltation. The august hope of the greatest empire on the globe, should not have his munificence measured by customary limits; the very excesses of great and noble qualifications are decorous to a prince of Wales. What is relatively imprudent, may be positively excellent. Every thing is affected by circumstances. But the narrow, little calculating spirit, which is now called philosophy, precludes every generous construction of men's actions; and to have solicited from his country a more liberal extension of income, that the rank of the prince may correspond with the qualities of the man, has subjected this exalted personage to feel the tomahawk of Mr. Miles.'

In this very declamatory production, Mr. T. seems to have overlooked the essential duties of the situation he has assumed, for

1st: He has omitted to defend Mr. B. from the charges of avarice and venality.

2dly: He has failed in proving an uniformity of political conduct, for his distinction between the americans and french, in their respective struggles, is visionary. At first the latter indeed grounded their cause on conventions, but from the moment that independency was proclaimed, like the former they also appealed to the 'rights of man,' rights antierior and paramount to any positive stipulations whatever.

And 3dly: Although Mr. T., with an unwarrantable licence, unsupported by history, affects to call John Russel, the first peer of the house of Bedford, 'the child of royal profligacy,' yet he is forced to allow, 'that his grace [of Bedford] is not answerable for the crimes of his ancestors,' and that this is only a subject of 'qualified animadversion.'

The author is highly blameable in substituting abuse for argument, and the threat which he throws out in page 133 can only subject him to ridicule.

ART. LVI. *A few Reflections upon the present State of Commerce and Public Credit; with some Remarks on the late Conduct of the Bank of England.* By an old Merchant. 8vo. 23 pages. Price 6d. Sewell. 1796.

AN 'old merchant' here insists on the propriety of the conduct of the Bank of England, in withholding it's support from the circulation of accommodation paper. He seems to hint, that the ministry are more intent upon the immediate receipt of an immense revenue, than in advancing the true interests of the nation, and considers the issuing of exchequer bills as a precedent fraught with danger. s.

POLITICAL ECONOMY.

ART. LVII. *Examination of Mr. Pitt's Speech, in the House of Commons, on Friday, February 12, 1796, relative to the Condition of the Poor.* By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 52 pages. Price 1s. Richardson. 1796.

P. 1. 'NOTHING can be more interesting to humanity, nor more immediately connected with the welfare and prosperity of a nation, than

than that the lower and labouring classes, from whom we ultimately receive every enjoyment, every convenience and elegance of life, should be enabled, by the industrious exertions of that strength and those abilities which the Almighty has given them, to maintain themselves and families in a certain degree of domestic ease and comfort: that they should at least have food to eat, clothes to put on, and fire to warm them.'

Such is the equitable and humane sentiment with which this pamphlet opens. The ingenious writer appears to have paid much attention to the condition of the poor, and to be well qualified to animadvert upon Mr. Pitt's speech on the subject.—In this speech it was maintained; (p. 4.) 'first, that the system of our poor-laws, bad in its origin, worse in its progress, has been the chief cause of the distresses and miseries of the poor. Secondly, that the legal regulation of their wages, though at present inadequate to their necessities, is in itself extremely absurd, and would, instead of removing the wretchedness complained of, greatly increase and aggravate it.'—Mr. H. examines each of these positions.

The object of our system of poor laws, in the language of judge Blackstone, is, to relieve the impotent, and to find employment for such as are able to work. Concerning the humanity of this system there can be no doubt. Mr. H. is of opinion, that the system is as wise as it is humane; that instead of being, as some have asserted, an incitement to idleness by the security which it affords against absolute want, it is a restraint upon it, in consequence of the degradation, and the hardships which accompany the legal grant of relief, and by the discouragement, which it occasions, of charity to vagrant beggars.—The effect of the law of settlement, Mr. H. remarks, is a beneficial restraint upon a rambling disposition; he adds, that, however injurious it may occasionally have been to some individuals, it has not prevented the young and healthy from changing their residence, as is evident from the rapid increase of our large manufacturing towns; and that no very sanguine expectations ought to be entertained from the entire repeal or more judicious regulation of this law.—Mr. H.'s observations on the legal regulation of wages merit attention. P. 23.

* The object of the act of the 8th of his present majesty for regulating the wages of tailors and silk weavers, was to prevent the combination of the *workmen*; the object of Mr. Whitbread's bill is to dissolve the combination of the *masters*. Not a combination indeed formally drawn up in writing and sanctioned under hand and seal; a combination, however, as certain (the result of contingencies or providential events) and as fatally efficacious as if in writing it had filled five hundred skins of parchment; a combination which has operated for many years with a force rapidly increasing; a combination which has *kept back the hire of our labourers who have reapt down our fields*, and has, at length, torn the clothes from their backs, snatched the food from their mouths, and ground the flesh from their bones. Their cries have pierced the heavens, and ascended to the throne of God! A combination so pernicious should surely be dissolved; if not freely, by legal interference. By legal interference, the combination of weavers and tailors was broken, and their wages limited to their wants. Was not this the end in view, and was not this end accomplished? Were not the masters benefited? And through them did not the benefit redound

to the public? It is not denied.—Did evil follow? Did it plunge the workmen in wretchedness and ruin? It is not pretended.—What was beneficial in one case, why should it not in another so perfectly alike? Legal regulation answered its end in favour of one set of men, why should it not in behalf of another? And is not the urgency, respecting the latter, ten times as great as it was in the former? Other weighty considerations are suggested on this subject.

With respect to the plans suggested by Mr. Pitt for alleviating the distresses of the poor, Mr. H. observes, that *amicable societies* are not likely to produce any *general* benefit; that *lending small capitals* from the public would soon prevent private kindness of this sort, and would be inefficient, either by becoming too burdensome, if the sum be lent without security, or by requiring as security that private interference, which would have answered the purpose without public aid; and, that *schools of industry* are not likely to produce more benefit than houses of industry have done.—The absolute necessity of an advance in agricultural wages is clearly shown, and we heartily recommend the pamphlet to the attention of the public.

ART. LVIII. *Speech of the Right Hon. Henry Dundas, delivered in the House of Commons, the 15th of March, 1796, on the farther Consideration of the Report of the Committee upon the Bill for the Abolition of the Slave Trade; with a Copy of the Bill, and Notes illustrative of some Passages in the Speech.* 8vo. 74 pages. Price 1s. Debrett. 1796.

THE heads of this speech have been already before the public in the daily papers: it is unnecessary to inform our readers, that it's object was, to prevent the immediate abolition of the slave trade, and that it but too successfully accomplished it's end. The right hon. secretary has exercised the whole force of his ingenuity in this speech; but every disinterested and impartial reader will perceive, that it's arguments are incontrovertibly refuted in the concise preamble to the bill, which, nevertheless, to the eternal disgrace of this nation, did not pass into a law: *Whereas the slave trade is contrary to the principles of justice and humanity, &c.* If there be any virtue or spirit left in the nation, this important question will not long be suffered to sleep.

ART. LIX. *An Appeal to Popular Prejudice, in favour of the Jews: in a Letter addressed to a Member of Parliament.* 8vo. 43 p. Price 1s. Johnson. 1796.

THERE is an obvious impropriety in the title of this pamphlet. Popular prejudice is a bad thing to appeal to, for any good purpose. The writer certainly meant to appeal *from* popular prejudice to reason and humanity, in behalf of a much injured race of men: and the appeal is well founded, and ably supported, and in concurrence with Mr. Cumberland's late excellent play on the same subject, may be expected to have some good effect, in counteracting the superstition which has kept the jews in a state of oppression and persecution. Many particulars of the rigour and cruelty with which they have been formerly treated, and of the ridicule and contempt which are at present cast upon them, are here related.

related. Those peculiarities of character with which they are charged, as far as the charge is well founded, are shown to have originated in their sufferings. If in their religious character they be objects of commiseration, it is remarked, that they are entitled to humane and respectful treatment for their conscientious adherence to their principle; and that, as industrious, ingenious, and orderly people, they have an equitable claim to be regarded as useful members of society, and as capable of being rendered much more so by kind and generous treatment. The writer thus candidly apologizes for the present jewish character:

P. 29.—‘ Let us for a moment divest ourselves of all partiality, and examine what weight and influence those objections ought to have upon us, which are usually brought forward against this people. They are accused of being knavish, crafty, and designing, and no doubt many of them too justly deserve the character. But are these properties peculiar to the jews? Let us walk through the inns of court, and let us find out all the rogues and knaves there. When we have performed this more than Herculean labour, when we have cleansed these Augean stables, and hanged every dishonest lawyer, let us then proceed to our churches, and purify them in the same manner; and from thence let us go through our streets, and execute every cheating tradesman at his own shop-door.—When we have performed all this, we may then proceed to abuse, torment, and persecute all the roguish jews. We may exclaim against them as persons unfit to live in society, and as the greatest villains on the earth.

‘ That some of them are very dishonest characters must be admitted; but among every people the lowest orders are, and ever will be, most addicted to vicious habits. Many an inhabitant of St. Giles’s will far exceed any jew in Duke’s Place, in all kind of wickedness. But we should not from thence infer that all the people in St. Giles’s are abominably wicked and licentious. Yet because a poor jew boy now and then overvalues his goods, and perhaps overreaches us in a bargain to the amount of a penny or two pence, we, therefore, in an unqualified manner, call them a parcel of thieves and infamous scoundrels. But there are jews in London, it is said, who receive stolen goods, who will commit perjury, and who will be guilty of other bad practices. It is granted; but these are characters whom the jews themselves disown, and they are but a very few out of an immense multitude.

‘ But fairly and candidly speaking, is it not our prejudice against them, and our injurious treatment which compels them to follow a course of life, and to adopt practices which they would otherwise avoid? If you make it the interest of a man to be honest, it will be as easy for him to be so as otherwise; but if you drive him from society, if you abuse him with appellations which he does not deserve, you oblige him to have recourse to expedients which he may not altogether approve. The transition is very natural, from being thought a rogue and being treated as one, to become one in reality. For the want of those privileges which we enjoy, for the want of a settled habitation, the jews are obliged to neglect, in a great measure, the education of their children,

children, who are used principally for the purposes of procuring subsistence. From hence originates much of that artful cunning, and tricking disposition, which is learnt by too early a communication with the lowest ranks of society. Ignorance is often the parent of vice, or at least it is a stock on which it may be easily ingrafted. How is it possible for children to be standing in the streets all day, witnessing the most vicious examples, and not have their morals contaminated, particularly when they have never been taught to make the necessary discrimination between right and wrong, any further than as it may prevent them from violating the laws of the land, and thereby of avoiding trouble and inconvenience to themselves. Besides, their temptation to be guilty of fraud is irresistible, if we consider what a vast variety of characters they have to deal with, some of whom do not understand, others despise, and others do not care about the value of the articles offered to sale. One or two successful frauds is sufficient to corrupt a boy in such circumstances; and indeed many a smiling, smirking tradesman, who is perhaps called a *good man*, is not altogether proof against the sweet allurements of clandestine imposition.

The author of this pamphlet, who writes with equal judgment and candour, hesitates on the expediency of giving the jews a permanent establishment as a corporate body, but is of opinion, that public schools ought to be permitted for the education of their youth, and that they should be allowed to share the common rights of citizenship. He laments, as every enlightened philanthropist must do, that the manly eloquence, and sound reasoning, which were employed by lord Lyttelton and others in support of the bill for the naturalization of the jews, brought into parliament in the year 1753, notwithstanding the justice, expediency, and policy of the measure, were not able to overpower the clamour of the populace, or combat with success the prejudice of opinion. The subject, it may be hoped, will, at no very distant period, be again brought under parliamentary discussion.

ART. LX. *A Discourse of Parochial Abuse, Artifice and Peculation, in the Town of Manchester, which have been the Means of burdening the Inhabitants with the present enormous Parish Rates: with other existing Impositions of Office, in a Variety of Facts, exhibiting the cruel and inhuman Conduct of the hiring Officers of the Town towards the Poor. To which is added, a Book of County Rates, shewing the exact Proportion of every Hundred in this County, and of every Township in the Hundred of Salford.* By Thomas Battye. Second Edition. 8vo. 114 pages. Price 2s. Manchester, Thomson. 1796.

ART. LXI. *A Reply to Mr. Unite's Address to the Ley-Payers of Manchester.* By Thomas Battye. The Fourth Edition. 8vo. 21 pages. Price 3d. Ibid.

THE object of these two publications is, to fix a charge of abuse of trust on a late overseer and deputy constable of the township of Manchester. The allegations are of a very serious nature, and

and are strongly supported by numerous details: yet, brought forward as they are by an individual from the press, and not in a course of legal investigation in a court of judicature, they will not be thought sufficient to criminate the person against whom they are directed; especially as the chief magistracy of the town of Manchester, the borough-reeve and constables, have, in answer to the request of a committee of inquiry on this business, declared, at a meeting held the 4th of march, 1795, that a public meeting cannot with any degree of *effect*, or *propriety*, be called for this purpose, as such a meeting could not be competent to acquit the accused, if innocent, or punish him if guilty. Mr. Unite's Address has not yet come to our hands. O. S.

MISCELLANEOUS.

ART. LXII. *Remarks on the very inferior Utility of classical Learning.* By W. Stevenson. 8vo. 36 pages. Price 1s. Symonds. 1796.

THE question canvassed in this pamphlet is a very important one, and has not yet, perhaps, been discussed with perfect accuracy. Several writers, among whom, at least in the english school, Dr. Knox is entitled to the first place, have strenuously maintained the great and extensive utility of classical learning, and the propriety of continuing it as a part of general education. If there be any solid arguments on the opposite side, they ought to be heard and duly considered; for the early years of life, which are commonly devoted to this object, are too valuable to be thrown away upon a trifling pursuit. Without attempting to decide the point, we shall briefly state this writer's leading ideas.

It is not necessary to have recourse to the ancients for *knowledge* in any branch of science, for, all science depending upon fact and experience, the moderns possess, in this respect, great advantage over the ancients. The credit of several of the ancient historians is questionable: but, however this be, facts may be as well learned from translations as from the original. During the seven years commonly devoted to classical learning, little knowledge is gained of facts, and less of principles, and the laws of nature. With respect to the knowledge and command of language, it is admitted, that the greek and roman classics afford good models of style in every branch of composition; but our own language can boast of writers not inferior in elegance; and the accurate study of the english language, and of the general principles of grammar, is a more direct way to form a good english style, than studying the peculiar niceties of the greek and latin tongues.—Even in the professions, too much stress has been laid upon classical learning. A moderate acquaintance with latin is sufficient for law and physic; and, to a divine, the study of moral science is of more importance than that of ancient languages, a moderate acquaintance with which is all that is necessary to qualify him for discharging his professional duties with credit.—The time now, devoted to this object might be more advantageously employed in
gaining

gaining a knowledge of nature, and of the principles of science, particularly of morals.

As far as the knowledge of facts, or science, is concerned in this question, there appears considerable weight in what Mr. S. has advanced: but he does not seem sufficiently aware of the importance of a learned education to the professions, or of the value of the study of the ancients as the basis of correct and elegant taste. We must add, that we should have been better satisfied of Mr. S.'s competency to judge of the point in dispute, if he had given more unequivocal proofs of his acquaintance with the ancients. The subject is not treated in a mattery way; but several weighty reasons are suggested against the practice of making classical learning a part of general education.

ART. LXIII. *The Triumph of Acquaintance over Friendship: An Essay for the Times*, by a Lady. 12mo. 88 pages. Price 2s. 6d. Cadell and Davies. 1796.

IN this smart little essay, the reader will meet with a curious phenomenon—a female writing against friendship! This is, it is true, the less surprising, as the writer honestly confesses, that though not absolutely ‘fallen into the fear,’ a ‘tinge of the yellow leaf’ begins to warn her of the approach of freezing winter. Yet she seems to retain enough of the fire of youth to be still susceptible of tender sentiments: we, therefore, hardly know how to think her sincere in her attempt to persuade the world, that the polite insipidity of *acquaintance* is preferable to the rude familiarity of *friendship*. The essay is written in a singularly desultory style, without any apparent regard to method, and indeed with such a total neglect of it, that the reader is much at a loss to discover what the writer means to maintain, or whether she be in jest or earnest: as he proceeds, he is amused with some floating shadows of thought, and light strokes of pleasantry; but, when he arrives at the end of the essay, no distinct impression is left upon his mind, and he feels little desire of a more intimate *acquaintance*, or *friendship*, with the writer.—Perhaps our account of this whimsical performance, for we can consider it in no other light, may have sufficiently excited our reader’s curiosity, to lead him to wish for a short extract: we shall give then the concluding passage:

P. 82.—‘To the power of *Variety*, though witlings confine it to the weakest of women, the wisest of men condescend to subscribe.

‘Lord Bacon even affirms, that “a man would die for variety, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over.”

‘How necessary, we thence infer, the assistance of *novelty*

“To fill the void of an unfurnish’d brain.”

‘A little old maid in a country town, I many years imagined constantly on her knees, earnestly supplicating a *natural* deliverance from the narrow round of her own thoughts, and that of her associates.

‘ But pity, like envy, is often misapplied ; and as some objects are too *vast*, so are others too *minute* for a hasty investigation.

‘ On a nearer attention to *her* whom I commiserated, I was very soon convinced that when she had found out *who* her neighbour had invited to supper, *what* was the *top* dish, *how* it was dressed, and *how* much it cost, the measure of her delight could only be *guessed at* by miss HERSHELL, on her *first* discovery of a comet.

‘ And if ever a sensible man chanced, in his *overflowing* benevolence, to hand her over the kennel, or *whispered* in her ear a *secret* of the election, the *Georgium Sidus*, the *grand celestial speculum* and *apparatus* dwindled at the instant decree of this important little being into mere *ignis fatuus*, which betrays the nightly wanderer into a quagmire.

‘ I ramble, however, from my subject, and hazard my credit as a speculatist, in thus introducing to the reader so apparent an *union* of happiness and pleasure.

‘ Willing, notwithstanding, to hope that a single exception cannot overturn an hypothesis, I hasten in the disposition of happiness to manifest my constancy.

‘ After much “ mysterious reverence,” and much profound animadversion, I place her in that cottage which I had fixed on as her abode at the age of eighteen.

‘ Pleasure, on the contrary, is not as I then had imagined her, an inmate of this peaceful habitation ; nor can I with confidence assert that she has *any home* ; for though she occasionally reposes in a palace, as she is often seen climbing the mountain, wandering on the sea-shore, and taking shelter in an ale-house, I suspect her to be an *unhoused* vagabond, who owes her support to the *bounty* of others.

“ Ignorance is bliss.”

‘ Intelligence is pleasure.

‘ And now, my *generous* reader, I humbly make thee my *curtsy* ; trusting thou wilt *smilingly* lay down thy *half-crown* ; that I may bid a short adieu to *rural friendships*, and enliven my fancy with *town acquaintance*.’

ART. LXIV. *Address to a Young Lady on her Entrance into the World.* In two Vols. 8vo. 418 pages. Price 8s. in boards. Hookham and Carpenter. 1796.

If we be to determine the merit of a publication either by the manifest intention of the writer, or by the evident tendency of the work, we are bound to bestow much commendation upon these volumes. Through every page the writer appears unaffectedly impressed with a strong sense of religious and moral obligation, and with an affectionate concern for the happiness of the young female friend whom she addresses. The advice, though in some particulars it may be thought too rigorous, is on the whole well adapted to promote, among young women, an attention not only to good manners, but to the principles and habits of religion and virtue. After insisting, perhaps somewhat too largely,

on

on the instrumental means of religious improvement, particularly reading the Scriptures, and the strict observance of the sabbath, the addresser, in the character of a governess on the termination of her office, forcibly inculcates upon her pupil, both by authorities and examples drawn from Scripture, and by an appeal to reason and experience, a strict adherence to truth in the use of speech; a habit of content, as essential to the enjoyment of happiness, and the practice of virtue; the exercise of fortitude, in circumstances of difficulty and adversity; a diligent watchfulness over the state of the mind, to preserve it from pride, a temper destructive of every amiable affection; and, through the whole duration of the relation between the mother and the daughter, the faithful and affectionate discharge of filial duty. These subjects are treated with great plainness and simplicity, and without any attempt at amusement: but the address bears such marks of sincerity, and is written with so much regard to real occurrences in life, as will not fail of rendering it, to young persons who are well disposed, an interesting performance.

ART. LXV. *Look before you Leap; or, a few Hints to such Artizans, Mechanics, Labourers, Farmers and Husbandmen, as are desirous of emigrating to America, being a genuine Collection of Letters, from Persons who have emigrated; containing Remarks, Notes and Anecdotes, political, philosophical, biographical and literary, of the present State, Situation, Population, Prospects and Advantages, of America, together with the Reception, Success, Mode of Life, Opinions and Situation, of many Characters who have emigrated, particularly to the Federal City of Washington. Illustrative of the prevailing Practice of Indenting, and demonstrative of the Nature, Effects and Consequences, of that public Delusion.* 8vo. 144 pages. Price 2s. 6d. Row. 1796.

At a period when, from various causes, a disposition to migrate to America is gaining ground in this country, it is very desirable to have a fair statement of the probable advantages and disadvantages of emigration. This we have understood to have been very candidly given by Mr. Cooper, in his 'Information respecting America.' [See our Rev. vol. xx, p. 251.] But if Mr. Cooper's representation be correct, that of the present publication must be far otherwise; for the two accounts are in many particulars inconsistent. It is a circumstance which raises suspicion against the authenticity of this piece, that the writer has neither favoured the public with his own name, nor with the names of the persons by whom the letters were written. The style of the letters is regular and uniform, not much unlike that of the preface, but very different from that which we should have expected from young carpenters, stone-masons, plasterers, and painters; and there is throughout a wonderful agreement, and frequent repetitions of sentiment; circumstances which give the publication a doubtful aspect.

In order to discourage emigration, every difficulty is represented with aggravation, and every advantage kept out of sight. We are told, for example, that the climate is so unhealthy, that

even the seasoned inhabitants, with a surprising degree of uniformity, fall victims to the unwholesome *effluvia*; that the meat is such shocking stuff, that it would be burnt in this country, if it were shown in any market; and that indentured servants are treated as transported felons were formerly, and are pining away, martyrs of their own credulity. The writer will not allow, that any of the promises of emigration are realised, except that emigrants have no tithes to pay the clergy. No one, who is acquainted with the legal provision in America for the payment of the clergy of all denominations, will credit the following ridiculous story told in a letter from George-town near Washington. P. 92.

‘There is a small chapel, at which I have attended several times; the tenets inculcated are presbyterianism: after the sermon, a person usually comes round to the congregation with a long stick, having a purse fastened to the end, and holds it before each individual, until such time as they drop their *douceur* into it, and then he presents it to another: while this ceremony is performing, the preacher stands begging, and exhorting the benevolence of his auditory, by ransacking all the scriptural texts his memory affords, as a stimulus to the charity of his flock. After the purse has gone round, it is presented up to the minister, who immediately pockets the contents, which I am informed is the only recompence he receives for his labours.’

Of the federal city of Washington, one letter asserts, that there are not forty good houses in it, and another, that there are not so many as twenty brick houses: it is added, that not above 150, another account says not above 100 men of all descriptions are employed there:—other reports, at least equally credible, give a very different account. We cannot believe, that the workmen at Washington are sent every week twelve miles, to the bank of Alexandria, for their wages; when we are told, in another letter, that at Alexandria, where this bank is kept, the workmen commonly receive their wages not in species, but by barter. If we believe one of the writers of these letters, he found only two englishmen in America, who did not wish to return, and of these, one was a fraudulent bankrupt, the other had been guilty of forgery. To an anonymous production so full of exaggeration little credit can be due.

ART. LXVI. *A Letter from a Chancellor out of Office to a King in Power: containing Reflections on the Æra of his present Majesty's Accession to the Throne of his Ancestors: on the War with America, the Spanish and Russian Armaments, and the present War with France; Thoughts on Church and State Establishments; forming an Enquiry into the immediate Expediency of Reform, Political, Religious, and Moral; in the Course of which are examined the relative Points about which Trinitarians and Unitarians chiefly differ, as well as Thomas Paine's Assertions concerning Jesus Christ: lastly, on the Laws that were, and the Laws that are; interspersed with occasional Retrospectives of Associations, National Bankruptcy, Revolutions, and universal Patriotism: the whole being a solemn Appeal to the Justice, Benevolence, and Political Wisdom of our gracious King, George the Third.* 8vo. 172 pages. Price 3s. 6d. Eaton, 1796.

FROM

FROM the preceding long bill of fare, and the well known taste of the host, the reader will easily conjecture what kind of entertainment is provided in this pamphlet. The publication is a mass of complaints and censures, without disguise of sentiment, without nicety of language, and without respect of persons. Nothing escapes the writer's random strokes; but they are dealt with little regard to discretion: he appears to be a zealous advocate for public freedom and public virtue; it is pity, in so good a cause, to employ the coarse weapons of exaggeration and abuse. The language is strong, but inaccurate and vulgar; well enough adapted to that class of readers, for whom probably the publication is chiefly intended: they will not, however, be much benefited by the writer's shameful apology for Barrington.

ART. LXVII. *Strictures on the Conduct of the Rev. George Markham, M. A. Vicar of Carlton in Yorkshire: occasioned by his Prosecution of several Members of the People called Quakers, for their Non-payment of Tithes. In a Letter to R.—W.—, of H.— a Member of that Society.* By Charles Wilson. 8vo. 50 pages. Price 1s. 6d. Owen. 1796.

THE age of persecution, like the age of chivalry, is, we trust, gone, never to return. Yet it may still be in the power of a bigotted or selfish individual, to render existing laws subservient to his passions or his interest. A charge of this kind is, in the present pamphlet, brought against a clergyman. We do not take upon us to authenticate the charge; but we shall give the heads of the affair from 'a state of the case,' signed by eight persons imprisoned in York castle. According to this statement, about the latter part of 1781, or the beginning of 1782, Mr. Markham procured a summons for some quakers to appear before the justices at the quarter sessions at Skepton, to show cause why they did not comply with his demands for small tithes: they obeyed the summons; the justices deemed the vicar's claim unreasonable, but told him, that if he would make reasonable demands, they would grant him warrant to obtain them: this he declined; and, *after four years*, commenced a suit in the court of exchequer against six persons, only one of whom was a quaker. While this suit was pending, in 1789, he obtained processes out of the same court against ten persons of the persuasion called quakers. The defendants stated their religious scruple against complying with any demand of this nature; mentioned the summary, and comparatively easy mode of proceeding provided by acts of parliament; pleaded that they had at no time resisted the taking of their goods by legal authority for any such claims; and said, that a small payment had been customarily made in lieu of titheable grafs made into hay. The prosecutor still continued his suit, with considerable delay, till a decree was obtained for the tithes and costs of suit; the latter amounting to 183l. 2s. After several attempts to persuade the prosecutor to desist, the defendants, having been harassed by the proceedings about six years, were by attachment taken into custody, and committed to the county gaol in York, where they still remain in confinement. Most of the prisoners are in low circumstances, and all of them dependent on their industry for support. It is said to have since appeared, that, above a year before the imprisonment took place, the rev. G. M. had received of the landlords of several of the prisoners a compensation for his demands.

The author of these strictures, on the ground of the preceding attestation, animadvert with freedom on the severity of that conduct which could treat as criminals, and pursue with unrelenting rigour, any members of a profession, the principles of which are adverse to hatred and persecution.

The peaceable and orderly behaviour of the quakers certainly entitles them to complete protection from the state, without any consideration of the ground of their religious scruples: and if it has been in the power of any unfeeling individual to harass any of their fraternity in the manner described in this pamphlet, the laws respecting religion are in a very defective state, and require an immediate and thorough revival. It is much to be regretted, that the late reasonable petition of the quakers to the legislature was rejected.

ART. LXVIII. *A Letter to William Garrow, Esq. on the Subject of his illiberal Behaviour to the Author, on the Trial of a Cause (Ford against Pedder and others) at the Lent Assizes, 1796, held at Kingston in the County of Surrey. With an Apology for it's Publication to Sir Beaumont Hotham, Knt. one of the Barons of his Majesty's Exchequer.* By Matthew Concanen, junior. 8vo. 23 pa. Price 6d. Jordan. 1796.

It does not belong to a court of literary criticism to enter into the merits of personal altercations. Mr. C. brings before the public a grievous complaint of ill-usage against Mr. Garrow, for illiberal behaviour in his professional capacity. Whether the complaint be well grounded; or whether Mr. Garrow be exculpated by that license of speech, which is by general consent granted to advocates, we leave the public to determine.

ART. LXIX. *Letters addressed to the Monthly Reviewers for April, 1796.* By Thomas Tremlett. 12mo. 51 pages. Price 1s. Johnson. 1796.

THOUGH we decline making ourselves parties in a dispute between an author and another corps of literary journalists, and, therefore, shall take no notice of the complaint stated in these letters, we may inform our readers, that Mr. T. pursues the argument of his late publication recommending reversionary annuities; for an account of which see our Rev. Vol. xxiii, p. 197.

In support of his plan he pleads, that the experiment was tried with advantage by the americans, during their contest with Great Britain, in their *deferred stock*; and that president Washington justified the measure which laid a burden upon posterity by saying, that they who were to discharge the incumbrance would, even with this clog, become more opulent than they could be by means of any other resources on which he could rely. Reversionary payments are a kind of *forlorn hope*, which ought only to be resorted to in cases of desperate emergency.

ART. LXX. *A Narrative of the Loss of the Catherine, Venus, and Piedmont Transports, and the Thomas, Golden Grove, and Æolus Merchant Ships, near Weymouth, on Wednesday the 18th of November last,*

last, drawn up from Information taken on the Spot by Charlotte Smith; and published for the Benefit of an unfortunate Survivor from one of the Wrecks, and her infant Child. 8vo. 41 pages. Price 2s. Law. 1796.

THE elegant pen of Mrs. S. has here been employed in drawing up a very affecting narrative of the fatal disaster referred to in the title. The distressing circumstances are most feelingly related. Those who purchase this pamphlet will at once give themselves an opportunity of exercising some of the best affections of the human heart, and perform a meritorious act of liberality.

ART. LXXI. *A Narrative of the Revolt and Insurrection of the French Inhabitants in the Island of Grenada.* By an Eye Witness. 8vo. 168 pages. Price 2s. 6d. Vernor and Hood. 1795.

THIS pamphlet exhibits a distressing picture of the miseries of an intestine war, far more horrible than the civil commotions of Europe. The insurrection first broke out at Belvedere, a plantation belonging to a mulatto called Julian Fedon, who, 'though of mean abilities, had influence enough to be chosen the chief.' The flag was inscribed with the motto, 'Liberté, Egalité, ou la Mort.' Out of fifty-three prisoners, many of them persons of property, three only escaped massacre; it is but justice, however, to state, that the French commissioner at Guadaloupe actually sent a schooner for them, and brought off the survivors. It ought also to be mentioned, that a proclamation had been issued by the president of the council, in which, with an equal deficiency of humanity and policy, were offered 'twenty joes' for 'each head' of the insurgents.

It appears from the president's speech to the assembly, that many of the french inhabitants had joined the insurgents; a very general spirit of revolt had shown itself among the slaves; and a large proportion of the estates had been desolated by fire and pillage. The author seems quite astonished at the ingratitude of the negroes. 'It is worthy of remark in this place,' says he, 'that the favourite domestics, drivers, tradesmen, and other principal slaves on estates; in short, those who had been most trusted, and best treated, both men and women, were the first to join, and the most active in the insurrection. This must certainly appear extraordinary to some of the good people in this country, who conceive that the tyranny of the west india planters to their slaves, is the cause of all insurrections. But this ungrateful dereliction of the higher order of the negroes must be attributed, in a great measure, to the connexion which subsisted between them and the free coloured people. The field negroes, or those employed in the culture of the ground, and particularly the african negroes, who had not been long in the island, and whose minds had not yet imbibed the baneful principles of the system ready mentioned, were the last to associate with the insurgents.'

We most sincerely lament the wanton murders that have taken place, and the losses that have ensued, which are here calculated at 2,500,000l.: but to the degrading system of slavery much of these horrible excesses ought assuredly to be attributed. s.

ART. LXXII. *Fourth Year of the French Republic. 1795. Dresses of the Representatives of the People, Members of the Two Councils, and of the Executive Directory: also of the Ministers, Judges, Messengers, Ushers, and other Public Officers, &c. from the Original Drawings given by the Minister of the Interior to Citizen Grasset S. Sauveur. The Whole is illustrated by an historical Description, translated from the French. 8vo. Price 10s. 6d. sewed. Printed at Paris.—Reprinted at London for Harding. 1796.*

IF the coloured plates of this publication give, as we suppose, a true representation of the present *costume* of the french governors and officers, they afford a pretty plain proof of the truth of the vulgar proverb, 'What is bred in the bone. &c.' A frenchman, whether a monarchist, or a republican, must, it should seem, be fond of foppery. Fifteen distinct plates are given, not very elegantly engraved or coloured, but very well suited to convey an idea of the dresses. Each plate is accompanied with a page or two of description.

ART. LXXIII. *Hints to Fresh-Men, from a Member of the University of Cambridge 12mo. 24 pages. Price 1s. Booker. 1796.*

IN the form of detached precepts, or maxims, excellent advice, prudential and moral, is here given to young men at their entrance into the university. The writer appears to be well acquainted with college manners, and with the allurements to idleness, dissipation, and extravagance, which attend college life. We select three or four of these lessons as a specimen.

P. 5.—'DARE TO BE WISE. If the batteries of ridicule be planted against you, maintain your ground, and smile at their impotency.'

P. 8.—'Do you contemplate with REVERENCE the walls that once contained a Bacon, a Milton, a Locke, a Newton? You assure me that you do. Then I pronounce—*Spes est.*'

P. 11.—'How hateful, how loathsome were the words that met my ear this morning! A son described with satirical mirth the foibles of a PARENT!'

Ib.—'Be a WRANGLER no where, but in the Senate-House.'

What pity, that amidst much good doctrine, and in schools where the first object ought to be to preserve moral integrity;

—*sanctosque recessus*

Mentis, et incoctum generoso pectus honesto,

it should be found necessary to introduce such an observation as the following; 'Somebody has remarked, that there are oaths which should be taken like pills, swallowed whole; lest, if we chew them, they prove bitter: the hint may be of service to you on the day of matriculation!'—With the exception of this passage, we recommend this small manual to the attention of every fresh-man: he cannot spend his first shilling at college better than in purchasing, or his first hour in his new room more profitably, than in conning over these Hints,

M. D.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Berlin. *Der Gesellschaft naturforschender Freunde zu Berlin, neue Schriften, &c.* New Memoirs of the Physical Society at Berlin. Vol. 1. 4to. 400 p. 4 plates. 1795.

In consequence of some improper conduct on the part of their bookseller, the society have resolved to publish their transactions themselves, and begin a new series. The papers in this volume are, 1. Natural history of the elk: by grand ranger von Wangenheim. 2. On potash in general, and particularly on the Dantzic or cassub ashes: by Dr. Lampe. 3. Essays towards a better exposition of the theory of sound: by Dr. Chladni. Dr. C. observes, that the theory of sounds must not be investigated by considering the properties of air, but rather by the laws of motion, and particularly the vibration of the pendulum. The theory is necessarily divided into three parts; the general idea of the science of sound, without reference to any determinate elastic body; the consideration of various kinds of sonorous bodies, a table of which is added; and the production and intention of sound; which are here illustrated by examples and calculations. [We have formerly noticed a publication by Dr. C. on this subject: see our Rev. Vol. I, p. 371.] 4. On the sounds produced by burning inflammable air in a tube: by the same. These sounds appear to be produced in the same manner as those of a flute, not as those of the harmonica. 5. Description of a viverra narica, L.: by Dr. Walbaum. 6. Sketches of the natural history of the lordship of Jever: by Dr. Seetzen. Short but interesting. 7. Mineralogical accounts from Daurien: by Mr. Bindheim. 8. On hitherto unobserved crystallizations of some fossils: by Prof. Hunger. 9. Mineralogical rhapsodies: by Prof. Hacquet. 10. Description of some apes from Kasi or Benares in the north of Bengal: by Mr. John, missionary at Tranquebar. 11. On a species of agaric mineral from the Hartz: by Mr. Karsten. 12. Investigation of two speculative questions on fossils: are there individuals among the substances of the mineral kingdom? and are there degrees of perfection in fossils? by the same. 13. Observations on the production of horned rye: by G. M. Hermes. 14. Geognostical observations on a tour in Silesia: by Mr. Karsten. 15. Mineralogical remarks on a tour to Carlsbad: by Dr. Reufs. Dr. R. makes it appear very probable, that basalt owes the spherical form in which it is sometimes found to decomposition. 16. On the distribution of nebulae and clusters of stars in the universe, occasioned by the observations of Herschel: by Mr. Bode. 17. Remarks on an east-indian tortoise: by Mr. Herbst. 18. Mineralogical description of the country round Bennstedt, Beydersee, and Morl, with probable conjectures on the origin of the strata of clay and porcellain earth in that region: by Mr. Karsten. 19. Experiments on the objects remaining in the eye: by
count

count Platen. 20. Description of some east-indian insects: by Mr. John. 21. Brief geognostic observations from a letter to Mr. Klaproth from Dr. Reufs. 22. Description of the gigantic tortoise: by Mr. Walbaum.

The former series concluded with the fifth, or eleventh volume, which, beside many interesting memoirs, contains an index to all the papers published by the society. The index fills twelve sheets.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. II. Gottingen. *Die christliche Sittenlehre nach einem wissenschaftlichen Grundriss, &c.* A Sketch of christian Morality on scientific Principles, intended chiefly as a Text-Book for his Lectures, by Dr. C. Fred. Ammon. 8vo. 338 p. 1795.

Though prof. A. is sometimes more verbose than his plan seems to require, at others more concise than we could wish, this is a valuable performance, showing the agreement of the christian religion, when the spirit is separated from the letter, with the dictates of pure reason.

Jen. Allg. Lit. Zeit.

ART. III. Amsterdam. *Het Boek Job, &c.* The Book of Job, translated from the Hebrew, with Remarks, by H. Alb. Schultens, published after his death, and finished, by Herm. Muntinghe. 8vo. 427 p. beside the introduction. 1794.

As the late Schultens united great taste with profound knowledge of the oriental languages, we took up this book with much avidity, and thought ourselves not ill requited for the trouble of perusing it; though it was not the object of prof. S. so much to gratify the learned reader, as to present such of his countrymen, as are unacquainted with the hebrew, a selection of the best remarks that have been published by others on the book of Job, enriched from his own stores. The learned prof. is of opinion, that little knowledge of the hebrew poetry is sufficient to show, that Job could not have been written after the babylonish captivity; and he is clear, that it could not be the work of Moses. He remarks, too, that the first and second chapter, and the latter part of the last chapter, are by another hand, and were added to the original when it was received into the jewish canon. From chap. 3 to chap. 29 are by prof. S., the rest were undertaken, at his request, by Mr. Muntinghe. *Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. IV. Coburg. *Phænomena und Sympathie der Natur, &c.* The Phenomena and Sympathies of Nature, with the wonderful Secret of Healing Wounds by mere Sympathy, without Contact, by means of Vitriol, according to Kenelm Digby. With Permission. 8vo. 316 p. 1795.

It is somewhat wonderful, to find a man of extensive reading and considerable learning, father Celestine Stœhr, a benedictine of Banz, explaining the action of sir K. Digby's sympathetic powder, in the efficacy of which he is a true believer, at the end of the eighteenth century,

century. Father S. also believes many other old wife's tales, the hows and whies of which he very systematically explains.

PHYSIOLOGY.

ART. v. We learn from a german journal, that Mr. von Humboldt has finished his promised work [see our Rev. Vol. xxi, p. 443], and that it was to be published at Berlin soon after midsummer, under the title of *Versuche über die gereizte Muskel- und Nervenfaser, &c.* 'Experiments on the stimulated Muscular and Nervous Fibre, with Conjectures on the chemical Process of Life, by F. A. von H.; with some Remarks by Aulic Couns. Blumenbach, and Plates.' The following is the account given of it by the author himself.

'The work commences with the experiments of Galvani, not because they constitute it's principal matter, but as they led me to the subsequent observations on vitality. From the manner in which I conduct the galvanian experiments, without any metal or coaly substance, partly with merely organically connected animal parts, I am induced to believe, that I have incontestibly demonstrated the stimulus in these wonderful phenomena to proceed from the organs themselves, and that these organs are by no means passive on the occasion. I have carefully endeavoured to separate facts from conjectures on their causes; as it would be extremely painful to me, to perceive facts, the discovery of which have cost me so much labour, sink into oblivion together with the theoretical conjectures deduced from them. I have also made it a law to myself, to deliver only new observations, unless where I have been able to confute or extend such as have been made by others. The following are the principal subjects on which I have treated.

'The general conditions under which the galvanian muscular movements take place, according to the various states of the organs with respect to susceptibility. Increased and diminished excitability, positive and negative cases, according to determinate laws. The same expressed by general signs after the manner of algebraic formulæ. Action of the nerves as anthrascopes [indicating the presence of coal]. Effects of ligatures on the nerves, and dividing them. Permeation of a fluid through parts not cohering. Sensitive atmospheres of the nerves, and determination of their extent according to the various degrees of vital power. How animal matter acts at a distance. Examination of what takes place in the conductor. New galvanian experiments with the human subject, insects, and worms. Experiments with the nerves of the heart. Modes of explaining the galvanian stimulus, and catenation of the phenomena with others observed before. Refutation of the theory of Mr. Volta. Flame is not a conductor of the galvanian fluid. Damping metals with the breath: vapour-electrophorus. Uses of the metallic stimulus. Wonderful appearances on the application of blistering plasters. New method of proving the sensibility of animal organs to stimulus by the experiments of Galvani. Discoveries on the specific stimulus of irritable and sensitive fibres. Retrospect of Brown's partial system of sthenic and asthenic powers. Effects of alkalies on the
nervous

nervous fibres, and of acids on the muscular. Experiments with oxidated arsenic, oxygenated muriatic acid, solution of ammonia, and other substances, on the animal organs. (A separated organ, provided with irritable sensitive fibres, can be raised in a few seconds from a state of the profoundest inexcitability to a state of the extremest sensibility to stimulus, and *vice versa*. This alternation of increased and diminished vital power may be produced at will four or five times in the same nerve, with as much certainty as the hand of the artist strains or relaxes the strings of a musical instrument.) Sensibility of the organs to stimulus in the sun, in various temperatures, in oxygen air, azotic air, and hydrogen air, and in the state of rest. Examination of the question, whether increased or diminished sensibility depend on an alteration in the structure of the fibres, or on the communication of an aeriform substance. One single substance, oxygen, does not determine the degree of vital power. Proof that azote has infinitely greater effect on the increased sensibility of the organs. Conjectures on the chemical process of vitality, and the affinities which promote, prevent, and again excite this process. The vital functions are to be ascribed to several substances. Muscular motion, it's strength and debility. Death. Twofold state of the animal fibres in death. Putrefaction. Action of the nervous power on putrefaction. Definition of animate and inanimate matter. Conjectures on the character of animal individuality.'

BOTANY.

ART. VI. Leipzig. *Descriptio & Adumbratio Plantarum e Classe Cryptogamica, &c.* Description and Delineation of the Plants of Linné's Class Cryptogamia which are called Lichens. By G. F. Hoffmann, &c. Vol. II. Fas. IV. fol. p. 63-78: plates XLIII—XLVIII. 1794.

The plates here given are of great excellence, so that it would be difficult to wish more from a coloured botanical work, useful to science, and not immoderately expensive. *Jen. Allg. Lit. Zeit.*

GEOMETRY.

ART. VII. We are informed, that, beside the polygons ordinarily known to be capable of a geometrical construction, there are a great number of others, such as a seventeen sided figure for instance, that may be geometrically constructed. This is properly no more than a corollary of a theory of much greater extent, which is not yet completed, and as soon as it is will be laid before the public. For this discovery we are indebted to Mr. C. F. Gauss, of Brunswick, a youth of eighteen, now studying mathematics at Gottingen.

ARCHITECTURE.

ART. VIII. Paris. The younger Peyre, member of the section of architecture of the national institution, has just published a new edition of his father's architectural works, *Oeuvres d'Architecture de Peyre*, in large folio, with 20 plates, to which he has prefixed an excellent introductory essay, containing, among other things, a scientific

scientific comparison of the temples of the ancients with the churches of the moderns, and several elegant designs for public edifices in the ancient style.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. IX. A correspondent has favoured us with the following account of *A new Method of raising Wheat for a series of Years on the same Land*, which, from the importance of the subject, we shall lay before our readers at length.

The erroneous idea, that plants draw from the earth such particles only as are congenial to their own natures, has probably occasioned the farming maxim, That wheat cannot be raised for a series of years upon the same land. But the truth is, that, under the broadcast husbandry, there is not sufficient time for manuring and stirring the earth, between the operations of reaping and sowing. Such being the case, may we not remove the obstacle by substituting TRANSPLANTATION for SOWING. With a view to decide upon this important question, a gentleman has instituted the following experiment:—In october 1795, a quart of wheat was drilled in a piece of garden ground, and on the 22d of march, 1796, the plants were taken up and transplanted into a field, which before had born a crop of potatoes. The soil was a light loam, and contained six hundred square yards, or half a rood. The land was only once plowed, harrowed, and rolled, after which the plants were pricked down at the depth of one inch within the ground, and at the distance of nine inches from each other, each square yard containing sixteen plants. The expense of planting out was, by a skilful farmer, estimated at one guinea per acre, supposing the work to be chiefly done by women and children. At this time, june 14, the plants make a fine appearance, not one of them having failed. Should this experiment answer the purpose for which it is made, it is proposed, after the crop is cut down, to have the land well plowed and manured, in order to prepare it for receiving another crop of transplanted wheat in the spring, and it is also proposed to continue the experiment for a number of successive years, in order to determine the doubtful point, 'whether Wheat can be raised for a series of years upon the same land.' Independent however of the original purpose for which the experiment was instituted, there is reason to suppose, that the transplantation of wheat for a single year will turn out a beneficial improvement.

The following reasons present themselves: 1. The scheme saves 11-12ths of the seed usually sown. 2. It employs the feeble hands of the village at a time when they have but little work. 3. Land, that in winter has become too wet for sowing, may be planted in the spring, whereby it will be kept in it's regular course of tillage. 4. The wheat may be hoed at a small expense, which will keep the land clean, and save hand-weeding in summer. 5. The crop will probably exceed in quantity. 6. It will give the farmer a taste for garden culture, which will insensibly remove that slovenliness too generally observed in farming operations. 7. Wheat may be transplanted upon any land, however light, if a judgment may be formed

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from a small experiment made this year upon a piece of land, almost too light for rye. 8. As it seems to be an established law in nature, that land will not push up more stalks from one seed than she can well support, it follows, that the greater the surface a plant has to stand upon, the greater will be the number of stems produced. In this mode of culture each plant has eighty-one inches of soil to grow upon, whereas, in the broadcast husbandry, the plants have only twelve inches. 9. Land, instead of lying waste under a summer fallow, may be made to produce a crop of cabbages, turnips, pease, beans, potatoes, or summer vetches, as preparatory to it's being planted with wheat. 10. Should experience prove the justness of this idea, a field of five acres, kept constantly under transplanted wheat, will afford a sufficient supply of bread-corn for a family of fourteen persons.

This experiment is made in a field at Middlethorp, near York, belonging to Samuel Barlow, esq., and may be viewed from the left hand side of the road leading to Bishopthorpe.

CLASSICAL LITERATURE.

ART. X. Zurich. *Attisches Museum, &c.* The Attic Museum, published by C. M. Wieland. Vol. 1. Part 1. 8vo. 152 p. 1796.

Under this title Mr. W. intends to present his countrymen with translations of the principal greek writers of the age of Pericles and Alexander, and original essays explanatory of the works translated, or illustrative of interesting matters of antiquity. Of the manner in which we may expect the work to be finished, the name of W. is a sufficient indication: from the extent of the plan, however, part of it will be excuted by other hands; but every piece, that is not by W., will be distinguished by the initials of the writer's name. This part commences with the Panegyric of Isocrates, to which is prefixed an essay, containing every excellence to be found in the introduction to the Satires and Epistles of Horace. *Jen. Allg. Lit. Zeit.*

ART. XI. Gottingen. *Caii Sili Italici Punicorum Libri XVII, &c.* Caius Silius Italicus's Seventeen Books of the Carthaginian War, with various Readings, and a perpetual Commentary by G. Alex. Ruperti. Vol. 1. With a Preface by C. G. Heyne. 8vo. 728 p. 1795.

Mr. R. intends this edition to answer the purpose of all that have preceded it; and, though one of less bulk may satisfy him who wishes merely to understand the author, it will undoubtedly be acceptable to the scholar, who cannot fail to admire the editor's learning and industry, and the proofs of extensive reading which the work displays. The prolegomena are divided into six sections: 1. The life of Silius Italicus; from Cellarius. 2. On the nature and argument of the poem, and the authors followed in it. 3. On the excellence and uses of the poem. It is a valuable school book. 4. Literary history of the poem, and review of manuscript copies: from Drackenborch. 5. Catalogue of the editions hitherto published. 6. Design of the present edition. The preface of prof. Heyne is a critical essay on the
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uses

uses to be derived by youth from reading the poets. The form of the edition is the same with that of Heyne's Virgil. It will be completed in another volume.

Jen. Allg. Lit. Zeit.

ANTIQUITIES.

ART. XII. *Rome.* Mr. Zwoega is employed on a considerable work on obelisks, and the hieroglyphics engraven on them, from which much is expected.

ART. XIII. *Paris.* We are informed, that Fauvel the painter has made some very interesting proposals to the national directory for undertaking antiquarian and architectural researches in the Peloponnesus, which may lead to important discoveries. F. resided fifteen years in the regions of the Archipelago. He was a long time in the suite of Choiseul-Gouffier, who employed him in examining the plain of Troy. He then resided some years in Egypt, and had planned a journey to the ruins of the temple of Jupiter Ammon, which he was prevented from executing by the envy of Choiseul. Since that period he was some years examining the antiquities of Athens, where the favour of some principal turks was of great use to him, and enabled him to do more than even Stuart. His last inquiries were at Olympia, where he discovered the place in which the greeks anciently assembled, with all it's dependencies: and as he conceives, that considerable treasures of ancient art lie buried there, this is the place to which he is desirous of directing his researches without delay, particularly as some english travellers have since followed him in the same track.

HISTORY.

ART. XIV. *Vienna.* *J. Hagers Neue Beweise der Verwandtschaft der Hungarn mit den Lappländern, &c.* J. Hager's New Proof of the Relationship between the Hungarians and the Laplanders. A Supplement to Sprengel and Forster's New Essays on Geography and History. 8vo. 129 p. 1794.

When Sainovics and Hell made an astronomical journey to Wardhaus in the year 1770, they found the language of the laplanders to be the same with that of the hungarians, and imparted their observation to the public. The hungarians, accustomed to trace their origin to the victorious hordes of the huns, and the splendid court of Attilas, were little disposed to confess any relationship to the ostiaks or the famoiedes, and some of their writers have endeavoured to invalidate any such pretensions. It is here shown, however, by Mr. H., that the lapland tongue is a dialect of that original extensive speech, which at this day is current from the rocks of Finland to the ice-mountains of Lapland, and in it's various dialects to the remotest banks of the Oby and the sources of the Wolga. We have hitherto read nothing so satisfactory on this subject as the work before us, in which much historical and philological knowledge of no common kind is displayed.

Jen. Allg. Lit. Zeit.

ART. XV. *Vienna.* *Geschichte der Stadt Wien, &c.* History of the City of Vienna, in a certain Degree connected with the History of

of the Country, by Ant. von Genfau, Kt. &c. 4 Vols. 8vo. 1386 p. with 20 plates, and some catalogues. 1792-3.

This is a very valuable collection of facts respecting the state of Vienna at different periods, and it's history, from it's foundation to the year 1793, extracted from various authentic documents

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XVI. Paris. *Notices historiques sur Cbret. Guill. Lamoignon Malesherbes, &c.* Historical account of C. W. Lamoignon Malesherbes, by Dubois.

This is a good account of a man, who may be compared in many respects with the celebrated chancellor More. *Jen. Allg. Lit. Zeit.*

ART. XVII. Nuremberg. *Ausgerlesene Briefe D. Martin Luthers, &c.* Select Letters of Martin Luther, intimately displaying his worthy mind. With literary Remarks by G. Theod. Strobel. 2d ed. 8vo. 200 p. 1796.

These letters are valuable for their matter, and as they prove the nobleness and rectitude of Luther's mind. The first edition contained fifty-two letters, to which twelve are added in the present, some never before printed. They are addressed to various persons, but the greater number to his wife. The remarks explain many circumstances, which would otherwise be unintelligible to the reader.

Jen. Allg. Lit. Zeit.

ART. XVIII. Berlin. *Carl Pilgers Roman seines Lebens, &c.* Charles Pilgrim's Romance of his own Life. Written by himself. Containing Hints on Education and the Improvement of the Mind. 3 vols. 8vo.

Mr. C. Spazier, at present aulic councillor at Berlin, here gives an account of his own life, under the title of a romance. To those who are engaged in the education of youth, an occupation which Mr. S. has followed in various forms and different countries, it will be particularly instructive. The last volume contains an interesting account of the Philanthropin, a scholastic establishment at Dessau, in which Mr. S. was one of the tutors, and which has been some time given up. In this he takes occasion to give characters of Basedow, Wolke, Dutoit, Busse, and Salzmann, the last two of whom are represented to much advantage. The work finishes with the author's arrival in Switzerland, his tour in which he had already given us [see our Rev. Vol. xiii, p. 479].

Jen. Allg. Lit. Zeit.

ART. XIX. Abo. *Minne afver J. Elai Terferus, Th. D. &c.* Memoirs of J. E. Terferus, D. D. and Bishop of Linkoping, which obtained the Prize of the Society of Education: by Jas. Tengström, Th. Prof. 8vo. 249 p. 1795.

This is a wellwritten life of a man, whose liberal sentiments exposed him to the unremitting persecution of the envious and sectarian spirit of his contemporaries.

Jen. Allg. Lit. Zeit.